

The Missionary Intelligencer.

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ON THE HIGHEST AUTHORITY.

IF THE missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed—Judaism, Jesus Christ came, and that, the best of all religions, He declared to be outworn and inadequate. The time had at last come, He taught, to supplant it with the full and perfect truth that was in Him. It will be enough for us, quietly, as men and women who love Jesus Christ, and to whom He is in no sham and unreal way Master and Lord—it will be enough for us to recall His own great words: “I am the Good Shepherd.” “All that came before Me are thieves and robbers.” “I am the Light of the world.” “I am the Way, and the Truth and the Life: no man cometh unto the Father but by Me.” “No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him.” We bow our heads beneath the cross on which our Savior hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him or who were to come after Him. No word needs to be spoken to us beyond His word, “I came to save the world,” and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His service: “And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.”

R. E. SPEER.

Financial Exhibit for First Four Months.

The following is the Financial Exhibit for the missionary year beginning October 1, 1912:

	1912	1913	Gain.
Contributions from Churches	277	300	23
Contributions from Sunday-schools	101	101	..
Contributions from C. E. Societies	138	144	6
Contributions from Individuals and Million Dollar Campaign Fund	250	284	34
Amounts	\$23,658 23	\$29,691 84	\$6,033 61

Comparing the receipts from different sources shows the following:

	1912	1913	Gain.
Churches	\$9,124 06	\$8,805 15	*\$318 91
Sunday-schools	1,676 29	1,492 66	*183 63
C. E. Societies	1,594 21	1,503 60	*90 61
Individuals and Million Dollar Campaign	5,375 45	14,506 58	9,131 13
Miscellaneous	474 42	539 69	65 27
Annuities	3,850 00	1,750 00	*2,100 00
Bequests	1,563 80	1,094 16	*469 64

*Loss.

Gain in Regular Receipts, \$8,603.25; loss in Annuities, \$2,100; loss in bequests, \$469.64.

It seems now that we will come up to the March Offering with a substantial increase in receipts. However, if we reach \$500,000 this year, every church must do its best the first Sunday in March. Let every church go beyond its apportionment. Send to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

"The field is the world."
"Go ye into all the world."

Have you ordered March Offering supplies yet?

Pray, preach, organize, challenge, teach, and then take the offering.

Determine to make the first Sunday in March not only a *good* day, but the *best* day.

Many pastors are preaching a regular series of missionary sermons in preparation for the March Offering.

Make the March Offering day one of the greatest of the year; the offering is for the greatest task before the church.

The Foreign Society has recently issued a 24-page catalogue of missionary

books and literature. It is full of suggested reading. Send for a copy—it is free.

A foreign missionary offering has unmeasured potentialities in it. It is a partnership with Jehovah in saving the race. There is no occasion of greater dignity and importance.

Mission success is the greatest apologetic for the gospel. Any one who visits the mission fields and sees the things God is doing for the people has a new grip on his faith in God.

Three graduating medical students have applied to the Baptist Mission Board for appointment to China who frankly state that they are not Christians but want to go because they feel that they can do more good in China than in America.



W. R. BURNER,

who with his wife has recently been appointed missionary to Matanzas, Cuba. He is a graduate of Transylvania University and the College of the Bible. Both he and Mrs. Burner are natives of Virginia.



MRS. W. R. BURNER,

who accompanies her husband to Cuba as a missionary of the Foreign Society. These talented young people have had missionary work in view for a long time.

If you have never tried an *every-member canvass* in connection with the March Offering, why not undertake it this year? It will largely increase the missionary gifts of the church.

The March Offering Day should be made a *big* day in many ways. Fill both the preparation for the Day and the Day itself with big vision, big messages, big appeal, and big participation.

"Not he that repeateth the name, but he that doeth the will," is going to be saved and is going to help save others. To say, "Lord, Lord," will not avail unless we do what He has commanded.

David Livingstone's niece, living at Rockwood, Ontario, Canada, is a subscriber to the MISSIONARY INTELLIGENCER. She says that it is one of the best missionary magazines that comes to her home.

Eighty of the boys in the Damoh, India, Orphanage recently saved certain portions of their food for months until it amounted to \$40. This they gave to their native Christian Missionary Society for its work.

Eventually it will be Christianity everywhere or Christianity nowhere. The gospel must either conquer or be conquered. The world can not continue always as it is—partly Christian and partly non-Christian.

"The World in Chicago," the great missionary exposition to be held in that city this spring, is using 400 copies of "Social Work of Christian Missions," by Alva Taylor, as a text-book in the preparatory training classes.

There are on the average 150,000 people to each missionary located in heathen mission fields. In the home-

land, although there is great need of far more Christian workers, there are 700 people to each Protestant minister.

The Foreign Society is very much in need of a lady missionary of college training who has specialized in music, to teach in the Japanese Girls' College, Tokyo, Japan. Such a woman would find a field of great usefulness and delightful service.

It is a marvelous commentary on the influence of the missionary that during all this terrible war between Turkey and her allies not a single missionary has been injured or threatened. Turkey everywhere has shown consideration and respect for the missionaries.

The newspaper is coming to its own in China. Reading-rooms are being established everywhere. In the country where the people are unable to read, many of the native evangelists are reading to the people from the newspapers both before and after services.

No Christian should think of himself as a cipher or as a nonentity. Rather he should regard himself as a part of the forces that are making the Kingdom of God universal. The youngest convert and the poorest saint can have and should have a share in the Lord's work.

A prosperous man in Georgia has sold his farm and business and has gone to Africa as the business agent for one of the Missionary Societies, and at his own charges. A man who can plan and put up buildings, and keep accounts, and act as treasurer and general business agent, relieves the missionaries of a world of labor and care.

One man in Texas, who was receiving a salary of \$5,000, gave up his position and went to Korea, under the Southern Presbyterian Board, and at a missionary's salary, to superintend all the building operations of the Board in that country. He is a great comfort to the missionaries and one of the most useful and influential men on the field.

"The church will never adequately accomplish her great work in the ends of the earth until she renounces the idea that the cause of Foreign Missions is only a modern adjunct, an enthusiastic outside enterprise of philanthropic charity. Not until she realizes that it is her very life-blood, her bone and sinew, will she fulfill her commission."

Since the days of Paul the church has heard no such Macedonian call as comes now from China. An eager, open-minded, sympathetic nation of hundreds of millions awaits the advance of Christianity. Idolatry, superstition, ignorance, and old conservatism are being overthrown by the people themselves. This is certainly Christianity's decisive hour in China.

Professor Bosworth, of Oberlin, has said: "We are so closely knit together that the commonplace Christian with the silent influence of his merciful heart, with his sincere word of testimony, with his inspired prayer, and with his dollar can make a contribution to the consummation of Christ's great hope for humanity, the influence of which no man can measure."

A church dedication without preparation would be a great mistake. Should less thought be given in preparing for a worthy day when the church has presented to it the great cause of worldwide missions? Is Christ less interested in the share which a congregation has in carrying out His desire for world redemption than in the proper housing of that congregation?

It has been stated recently and on good authority that no missionary society has ever gone into bankruptcy. Missionary societies have had to struggle with debts year in and year out, but they have survived and have grown in power and influence. This can not be affirmed of any other business institution on earth. It would seem that the Lord has peculiar regard for such organizations and prospers them because they seek to honor Him.

A woman who has given largely to the work prays thus: "May God help us to grow so like our Lord that we will be asking our missionary societies to take our money until there will be no more needed and until the whole church is pervaded by such a spirit of consecration that the young people will grow up with a strong desire to serve wherever they are needed."

A missionary in China writes: "Once more the church has the ear of the people of China, and especially of the young, educated men who feel the new spirit at work in society and in a blind way realize that it emanates from Christianity. So they are eager to see what in our religion has done this wonder. May they speedily find Him who is the source of all our life and light and power!"

Dr. A. B. Leonard, Secretary Emeritus of the Methodist Episcopal Society, has made this statement: "Take the missionaries on the field of all societies, they are the finest body of people I have ever met." These people being what they are, and engaged in spreading abroad a knowledge of the gospel, surely deserve the moral and material support of all good men everywhere.

A large number of the preachers are visiting nearby churches that have not contributed, to interest them in the March Offering. This is a fine service on the part of the pastors and will do great good for the cause of missions. When the churches know about the work they will give. Many of the pastors who have done this work write that they have themselves been greatly helped by doing it.

The Methodists of Canada number 350,225, and gave last year \$612,894 for missions. This is an average of \$1.74 per member, or a little over three cents a week. For the next year the Missionary Society is asking for \$900,000, which means an average offering of a little over four cents a week. The leaders of the Methodist Church of Canada feel that what the membership is giv-

ing for the extension of the Kingdom of our Lord in the world is far below their ability.

General Li, one of the leaders in the revolution in China, has said: "Yes, missionaries are our friends. Jesus is better than Confucius, and I am strongly in favor of foreign missionaries coming to China, teaching Christianity, and going into the provinces. We shall do all we can to assist the missionaries, and the more we get to come to China, the better will the republican government be pleased."

D. M. Walker, pastor of the church at Stanford, Ky., writes that the church has just completed its very successful canvass for missions; \$1,200 has been subscribed by the people of the church, and \$600 of this will go to support a missionary under the direction of the Foreign Society. This is a splendid record for the Stanford church, and Brother Walker is to be congratulated on his missionary leadership.

Transylvania University has recently made its canvass for the support of its Living-link, which is Miss Kate Galt Miller's School at Wuhu, China. Professor W. C. Bower, the new instructor in Missions and Sunday-school Pedagogy, led this campaign. The results were most gratifying. A missionary "tag day" was observed and pledges taken for the support of the Living-link by days. 378 days were subscribed, and the interest was very great.

Bishop Lambuth, of the Methodist Episcopal Church, South, has recently made an exploring trip through Central Africa. After a day's hard march he reached one village in which the wife of the chief said: "You were long in coming. We heard of the white man who could bring us the Book. We went to the forest, cut down the trees, and built a church for the white man's God, but many moons have come and gone, and no messenger arrived. We sent for the Book, but when it came it had no voice for us. We could not read it."

Lord Shaftesbury, one of England's greatest philanthropists, after reading "Missionary Enterprises," by John Williams, said: "Talk of doing good and being useful in one's generation, why, this admirable man performed more in one month than I or many others shall perform in a whole life. Oh, God! bless our land to Thy service and make every ship an ark like that of Noah, to bear the church of Christ and the tidings of salvation over all the waters of creation!"



MISS LILLIAN A. PROEFROCK,

of Clarence, New York, who has been appointed to the Congo, Africa. She is a young woman of strong ability and fine training. Miss Proefrock is taking a course in the College of Missions, Indianapolis.

A large number of Sunday-schools will observe the David Livingstone Centenary and unveil the portrait of this great missionary hero on March 16th or 23d. A fine lithograph of Livingstone will be mailed free by the Foreign Society to all schools wishing to frame it for the walls, and also to observe the unveiling exercise in the Sunday-school. The missionary program for the day, together with the unveiling exercise, will be found in the Sunday-school Department of this issue of the INTELLIGENCER.

One of the China Inland missionaries writes: "Yesterday idolatry, *геоманья*,

and the study of Confucian classics in elementary schools were, at a specially convened meeting of the village elders, officially abolished in the County of Hot-sing." The missionary adds: "This, of course, does not mean that there will be no more heathen customs, or that idols and temples will immediately vanish. The vested interests in temple property are too powerful to molder at the first touching, but this is nevertheless a tremendous step forward and a support to our preaching."

The Advertiser, one of Boston's leading dailies, has the following to say about the Protestant missionaries in Turkey: "One sometimes reads, in histories of past centuries, of brave, heroic priests who have gone alone into the impenetrable forests, across the trackless deserts, with no fear of the martyrdom which might face them at the end. The American missionaries in Turkey knew long ago that the present trouble in that quarter of the globe was impending, but not one faltered or thought to leave his post. The true heroism of Christianity did not disappear with the advance of civilization."

It is intimated that our Government is soon to recognize the new Chinese Republic. We hope this is true. Of course, it was necessary to be conservative in the matter and await the outcome of a trial at new government. Sufficient time has now elapsed, however, to prove fairly conclusively that the new order in China has come to stay. In fact, it has been astonishing how quickly stability has been brought about in this new old land. It is stated that the Cabinet and Advisory Council are composed of the finest modern-trained men in China and that a large part of them are Christian men.

A mission church was sustained by the Missionary Society for so long that the Society grew tired, but agreed to help a little longer. At that time the church was giving \$250. A new minister had the audacity to ask for \$600 as a missionary contribution. The offerings ag-

gregated \$649.40. The minister apologized for his lack of faith in the people and asked that they increase the offering to \$1,000. One member said that he and his wife would do that. The minister apologized a second time and asked the church to make this offering \$1,500. That year it made it \$2,000, and the next year \$3,000.

Some of the churches that have introduced weekly giving have made the mistake of dropping out the observance of the days altogether. This is a great loss to the offering, and also to the cause of missionary education in the church. March Offering day should be observed by all means and in all churches. It should be made a great day of inspiration and education. There are many people in churches having adopted the weekly plan of giving that do not contribute weekly. An opportunity should be given these people to give. Observing the day also gives people an opportunity to raise their pledge to missions to a higher level.

One of the conclusions reached at the Edinburgh Conference was this: "The only thing which will save the church from the imminent perils of growing luxury and materialism is the putting forth of all its powers on behalf of the world without Christ. Times of material prosperity have ever been the times of greatest danger to Christianity. The church needs a supreme world purpose, a gigantic task, something which will call out all its energies, something too great for man to accomplish, and therefore something which will throw the church back upon God Himself. This condition is afforded by the present world-wide missionary opportunity."

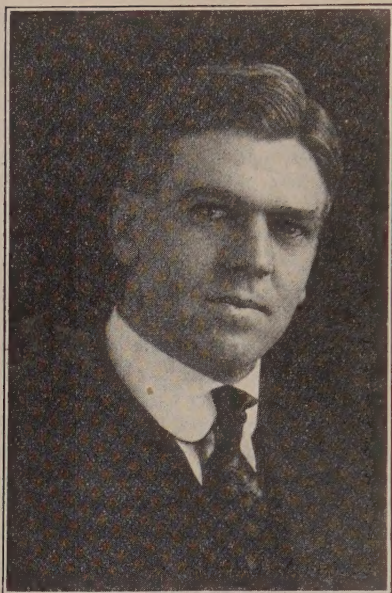
Recently two *ulema* or Mohammedan orators were sent to the besieged Turkish forts at Chatalja to stir up the zeal of the Moslem soldiers. Their report of conditions among the soldiers was not very encouraging to followers of Islam. They say that the old custom of regular prayers by the soldiers has fallen into disrepute. They also state that the old-

time fanatical zeal which made the Moslem soldier glad to die in war with the Christian, that he might gain paradise, has been displaced by the thought of "dying for the fatherland," something that arouses less enthusiasm. It certainly seems that Turkey is about to perish as a politico-religious power.

Speaking concerning world-wide missions, an eminent Christian man has said: "If all Christians, instead of a few, could be brought to feel to the very center of their moral being that this is the duty that takes precedence of all others, within a few years the gospel would be preached to every individual of our race. We have money enough to do it. We have enough educated men and women for this sublime task. Every door is open, even Tibet, inviting us to enter. All that is lacking is a downright conviction throughout all the ranks of Christ's followers that their present, pre-eminent, insistent duty is to save the lost, a duty that can not be evaded without guilt, a duty to be done, and done now.

A country church in New York had been giving \$25 a year for Foreign Missions. Most of the people did not wish to hear anything on that subject. They thought it absurd to be sending money out of their own community. Under the inspiring leadership of a young man fresh from college that church gave \$400 a year for missions. Two or three years later it gave \$1,500, and in the meantime paid out \$9,000 for repairs. That church does not now wish to hear a man that does not believe in missions. All that those people needed was a vision and a correct understanding of Christ's program. Country churches have more wealth than most churches in the cities, and are well able to give on a far more liberal scale than they have been giving in the past. Under proper teaching and leading they will do that.

A missionary in India, representing the Church Missionary Society, sees a presage of victory in the fact that Hindus and Mohammedans are taking measures to defend their faith against Chris-



F. E. SMITH,

Pastor of Central Church, Muncie, Indiana. This church becomes a Living-link in the Foreign Society and supports Miss Lulu Snider, one of its own girls, in China. Brother Smith has been with the church but a brief time, but great strides are being made in all its activity.



B. R. JOHNSON,

Pastor of the church at Wellsville, Ohio, which, under his leadership, becomes a Living-link in the Foreign Society. This growing church is taking on new life and activity in every department under the capable leadership of Brother Johnson.

tianity. He writes as follows: "In India the power of Christianity is spreading right through the people. A thing that seems very surprising at first sight—I think that one can understand it afterwards—is the attitude of all the religions in India toward Jesus Christ. How many native Christians are there in India? Just a little over 3,000,000, not 1 per cent of the population. What reason, then, is there to fear Christianity? Yet 240,000,000 Hindus, as they are thinking of defending their faith, are not thinking of defending it against Mohammedanism to-day, with its 60,000,000, but against the 3,000,000 of Christians! The 60,000,000 of Mohammedans, as they are thinking of defending their faith, are not calculating on the 240,000,000 Hindus, but on the 3,000,000 of Christians! And why? Because the figure of Jesus Christ has entered upon the landscape of India, and no man in India now can ignore that Figure. Every one must take up an

attitude towards Him, either hostile or the reverse."

Some of the remarkable changes in China may be appreciated by scanning the following list of reforms in the program of the China Social Reform Association recently organized by the leaders of New China:

- Do not take concubines.
- Accord full equality between men and women.
- Prohibit early marriage.
- Advocate marriage by choice, the right of divorce and remarriage.
- Advocate small families.
- Abolish foot binding.
- Receive no gifts while holding official position.
- Advocate the giving of property to benefit the public.
- Prohibit idols and images.
- Prohibit geomancy or other forms of divination.
- Prohibit appetites that are harmful to health, such as smoking, drinking, etc.
- Prohibit indecent advertisements.

Missionary Day at Transylvania University.

<p style="text-align: center;">I AM A SUPPORTER OF Miss Miller's School OUR LIVING LINK IN CHINA</p>	<p style="text-align: center;">MY PART</p> <p>I hereby undertake the support of Miss Miller's School for the number of days indicated, the amount to be paid over before March 1, 1913:</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: right;">1 Day</td> <td style="text-align: right;">\$1.65</td> </tr> <tr> <td style="text-align: right;">2 Days</td> <td style="text-align: right;">3.30</td> </tr> <tr> <td style="text-align: right;">3 Days</td> <td style="text-align: right;">5.00</td> </tr> <tr> <td style="text-align: right;">6 Days</td> <td style="text-align: right;">10.00</td> </tr> <tr> <td style="text-align: right;">10 Days</td> <td style="text-align: right;">16.50</td> </tr> </table> <p>Signed _____</p>	1 Day	\$1.65	2 Days	3.30	3 Days	5.00	6 Days	10.00	10 Days	16.50
1 Day	\$1.65										
2 Days	3.30										
3 Days	5.00										
6 Days	10.00										
10 Days	16.50										

The above form of missionary tag and pledge was used recently by Transylvania in raising \$600 for the support of Miss Kate Galt Miller's School at Wuhu, China. The amount necessary was oversubscribed. Every person on the campus wore a tag. The plan was to have the professors and students sign the pledge-card for as many days as each desired to support the Living-link. The solicitor then detached the pledge and left the tag tied to the buttonhole of the contributor. Professor W. C. Bower outlined the plan and, together with his committee, carried it through to success. He outlined an educational campaign along with the plan. Secretary Corey spent a day with the university, speaking in Hamilton College, the College of the Bible, and the university. The whole university body is enthusiastic over the outcome of the campaign.

DR. SUN ON MISSIONS IN CHINA.

During Dr. Sun Yat Sen's recent visit to Peking, China, he was given a reception by the Chinese Christians of the city. In his address he made the following statement:

"Men say that the Revolution was originated by me. I do not deny the charge, but where did the idea of the Revolution come from? It came about because from my youth I have had inter-

course with the foreign missionaries. Those from Europe and America with whom I associated put the ideals of freedom and liberty in my heart. Now I call on the church to help in the establishment of the new government. The Republic can not endure unless there is that virtue and righteousness for which the Christian religion stands at the center of the nation's life. Because we know the truth, it is ours to see that the whole country becomes permeated with the teachings of Christ. The Christian church now has complete liberty, and there is nothing to interfere with its bounding forward to take the whole country for Christ."

HOW SHALL I VOTE?

A LITTLE ARGUMENT WITH MYSELF.

If I give the same as formerly to further the church's mission, my vote favors holding the ground already won, but I do not help any forward movement.

If I give less than heretofore, unless because of diminished income, I vote for a reduction of the missionary forces proportionate to my reduced contributions.

If I advance my offering beyond former years, then I vote for advance and the conquest of the world for Christ.

If the money given by the people of the churches is insufficient to pay the appropriations made by the Foreign Missionary Society, would I, if I were

a member of the Society, vote to abandon some of its work?

Would I vote to withdraw missionaries?

To disband congregations?

To close schools?

To shut the doors of hospitals in the faces of the sick who are trying to come in?

How shall I vote?

A GOOD FRIEND OF MISSIONS GONE.

Mrs. Lena B. Knights, of the Englewood Christian Church, after seven weeks of intense suffering, passed into heaven Christmas evening.

She was a woman of rare talents and attractive personality. Left a widow with three minor children six years ago;



with physical disability, from which she died, with no business training, she nevertheless mastered the details and difficulties of a large business left by her husband and became president of the National Plating Company, overcame obstacles of many kinds, and with all found time to give thought and service to the work of her Lord's church. She was a supporter of every good work of our congregation.

She was among the first in every advance we undertook and was more than liberal in giving. She had just faithfully completed her work as secretary of the Twenty-fifth District of The World in Chicago, and in acknowledging her

promptness and efficiency, Mrs. King in a postscript said, "What would I have done without you?"

The Foreign Christian Missionary Society and its missionaries, together with the Englewood congregation, have suffered irreparable loss. As a mother she was tender and devoted to her children. Their service and devotion to her was a thing of rarest beauty in the last of her days, and a fitting complement to the life she had lived for them and others who had been privileged to know her. The children, sympathetic to all her plans, loyal to the church, remain to perpetuate her name and works.

G. F. FLICK.

LIGHT AND SALT.

St. Paul could not keep silent. He felt under obligations to give freely, as he had freely received—to tell to any who would listen of that wondrous new life in Christ into which he had entered and which had transformed for him the face of the world. Now this feeling is characteristic of Christianity wherever it is real and deep. The world misunderstands and misjudges the Father. Can His children keep silence? Men like ourselves are still leading a life which we, who have escaped from it, now know to be a sad bondage. They are our brothers; can we refrain from seeking to let them share that freedom which our Lord Jesus died to bring within their reach and ours? Christianity is not Christianity unless it is self-propagating. The Christian is a light: and a light must shine, not that it may display itself, but because it is light. The Christian is the salt of the earth. If your presence does not tend to paralyze the forces of corruption around you, dare you call yourself a Christian? You may have had a Christian education, which has imbued you with many Christian ideas and sympathies. If so, the Christian message has salted your nature and rendered it immune against certain corrupting factors to which it would otherwise have been exposed. But to be truly a Christian, you must be more than salted—you must be "salt!"—Prof. A. G. Hogg.

WHY AN ANNUAL EVERY-MEMBER CANVASS FOR MISSIONS?

1. It brings the duty and privilege of extending the Kingdom directly to the personal attention of every member of the congregation.
2. It enlists from two to ten times as many people as are likely to give regularly, unless the canvass is made.
3. It supplements most helpfully statements concerning world-wide missions made from the pulpit.
4. It gives an opportunity to answer the questions and remove the misunderstandings of some members of the congregation.
5. It dignifies the missionary cause in the minds of all as something worthy of careful consideration and generous giving, rather than something to which one's odd change may be given occasionally.
6. It educates the canvassers and develops them into missionary advocates.
7. It stimulates church attendance.
8. It sometimes wins back members of the congregation who have become negligent.

LITERATURE FOR THE LIVINGSTONE CENTENARY.

The following are some of the publications which the Foreign Society is furnishing to help in celebrating the anniversary of this great pioneer missionary. This is the strongest united missionary education movement the churches have ever undertaken. Send to the Foreign Society for large illustrated announcement.

Personal Life of David Livingstone. By Blaikie. 400 pages; cloth; formerly sold for \$1.50, now 50 cents. This fine biography should be read in every home.

Livingstone, the Pathfinder. By Basil Mathews. Cloth; finely illustrated; 50 cents. This is written for boys and girls and is most fascinating.

Daybreak in the Dark Continent. By Wilson Naylor. Illustrated; standard mission study-text-book on Africa. 50 cents.

Suggestions to Pastors for Sermons on David Livingstone. By Patton. *Free.*
Prayer-Meeting Outlines. The Prayer Life of Livingstone. By Speer. *Free.*
 There are many other helps. Send for illustrated announcement.



S. L. ARNOLD,

Superintendent of the Ashland, O., Sunday-school for forty years. He still guides the school with a growing appreciation. He has led that school into active missionary interest. Children's Day is a high day with them. We delight to have fellowship with him and the great leaders in the Sunday-school army.

TAKING THE OFFERING.

One of our best missionary pastors writes as follows about his method in taking the March Offering: "The best men we have for raising money go through the audience with envelopes, paper, pencils, and basket, and make a thorough canvass of all present. This immediately follows the sermon, hoping to strike while the iron is hot. During the offering such comments and exhortations are made as the occasion and incidents seem to make appropriate. Those who are absent are solicited personally during the following week. The collection is kept before the church every service during the month, and opportunity given to those who have not done so to contribute."

EDITORIAL.

NEVER BEFORE.

Never before were there so many doors open to the gospel. In China the church has the greatest opportunity she has had since Pentecost. The new Republic is in full sympathy with the missionary enterprise, and has granted religious liberty to all the people. In Africa the chief difficulty arises from the marvelous success of the work. The missionaries are unable to teach the inquirers and the converts the right way of the Lord, so numerous are they. What is true in these fields is true in other fields as well. The loving favor of our God is resting in fullest measure upon every department of the work. He it is that is opening the doors and bidding us enter. If we would be loyal to Him, we must obey.

Never before were there so many obligations resting upon the Society. Field after field has been entered, and station after station has been opened, and missionaries have been engaged and sent out under what appeared to be the manifest leading of the Divine Spirit. The chapels, schools, hospitals, dispensaries, orphanages, printing presses, and homes now in existence must be maintained. We must meet our obligations to the missionaries we have sent out and to those on the fields whom we have led to Christ. We must do this if we would greatly honor our Lord.

Never before were we as a people so well able to carry on the work in all parts of the world. There are more churches, and a larger membership, and much greater wealth than in any previous year. The vast increase in our resources has its lesson for us. Where much is given, there much shall be required.

The March Offering this year should be by far the largest in our history. More churches should give, and their offerings should be on a larger scale than ever before. The March Offering should yield not less than \$200,000 from the churches alone. This should be the very least the Society should receive this year from that source. If the churches reach this amount there will be no trouble in reaching \$500,000 for Foreign Missions this year.

Christ's Last Command.

Our risen Lord gave one command, and only one, to His disciples. The command He gave is specific. It is not possible to mistake its meaning. It has a fivefold record. This shows the emphasis He laid upon it. Behind it is all authority in heaven and on earth. This command is as binding as the command to believe, to repent, to confess, to be baptized, or to speak the truth, or to do anything else that has been clearly en-

joined. The disciples were to go into all the world and preach the gospel to the whole creation. They were to bear witness, both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. This duty will rest upon the church and upon every believer until the divine purpose is consummated, and every kindred and tongue and tribe and nation has heard the joyful sound.

This command was given to be obeyed.

Being followers of Christ, we have no choice whatever in the matter. We are not at liberty to balance the advantages of obedience to this command against the advantages of obedience to some other command, and then do what seems to us best. We are not to inquire as to the cost, and set aside this command if the cost seems beyond what suits our convenience. We can not emphasize some other command that is easier and more agreeable, and rightfully conclude that that will atone for our neglect. Because one supports the work in his own community, he is not justified in feeling that he can ignore the claims of the work in the regions beyond. Christ's thought is that he should support both, according to the measure of his ability. If he does so, his ability will be increased. "God is able to make all grace abound towards us, that we, having all sufficiency in all things, may abound unto every good work." The one thing to do is to obey from the heart. No excuse will avail.

It is said on the very best authority that one-half of the Christian people in America have no fellowship with Christ in the work of world-wide evangelism. They do not contribute a prayer or a penny or put forth a single effort in a year to send the gospel to those who have it not. What does this mean? Does it not mean that they are unable to help, and can truthfully plead poverty and inability? By no manner of means. They have untold resources in their hands. Is it because they have no opportunity? They know the work that is being done, and they have been asked and urged time and again to assist. The truth is, they have no concern about preaching the gospel to all the ends of the earth. Many of them feel that they are in the Kingdom, and they are content. They have heard the word of truth; they have believed, repented, confessed, and have been baptized, and they care for nothing more. They forget that they were saved that they might become saviors. They forget that faith is dead and worthless unless it is accompanied with obedience; that the two are one and inseparable; that it is by works

that faith is strengthened and made perfect. Churches are weak and inefficient because they seek to live for themselves and within themselves, and give no thought and make no exertion to do what our Lord in His last days on earth was so careful to command. A Christian must go or he must send. The command is clear and positive. We are not to say, respecting the non-Christian nations, "Let them come to us if they want the gospel." We are not to leave them to be saved by commerce, or by education, or by any secondary agencies whatever. Our Lord said, "Make disciples of them; baptize them into the name of the Father and of the Son and of the Holy Spirit; teach them to observe all things that I have commanded." The church is inconsistent and disloyal and unfaithful if she does not seek to obey the parting charge of her Founder and Lord. She will never rise in her strength and shine in her true glory; she will never exert the influence and win the victories she ought unless she changes her attitude and does as much as in her lies to obey the marching orders of the Captain of her salvation. It has been well said that it should be the duty of every preacher, of every watchman commissioned to stand upon the walls of Zion, to lift up his voice against this widespread spirit of disobedience. "The welfare of the church in the Christian lands as well as the hope of the church in heathen lands alike depend upon immediate and implicit obedience to the original command, not one iota of which has been withdrawn, to go to the uttermost part of the earth and disciple all the nations of mankind."

These thoughts are commended to the churches in view of the approaching offering on the first Sunday in March for Foreign Missions. Every church in our fellowship should make an offering on that day for the support of this work. Not only every church, but every member should give according as the Lord has prospered him. The offerings everywhere should be worthy of the great cause of world-wide missions.

Taking the March Offering.

In great enterprises details are sacred. In the movement for world evangelization care and pains are pleasing to God. The March Offering is an institution which for the Disciples of Christ has an important place in the race's redemption. Every detail of the offering should be looked after with scrupulous care. The sermon theme of foreign missions is weighted with God's purposes for the nations. Such sermons should be prepared with great labor and should ring forth with unction and power. Commonplace preaching will result in lame offerings. Saturation with the message of great missionary books will aid in preparation, and back of this must come saturation in the teaching of the greatest Book—the Book of books.

This is a time for the most earnest and fervent prayer. It is an hour in which we need to cry out to the God of nations for help. The whole church should be brought into a new consciousness of prayer and a new voiced supplication for grace and strength. All prayer and preaching should be shot through with Christ's passion for a lost world and with that lost world's need for Him. Our helplessness will be pa-

thetic and the offering a farce without the divine guidance and aid.

All preparation should be most conscientious, every method used with discrimination, all plans laid with a consciousness of their bearing on God's purposes for the world. The committees, deacons, and other helpers should know just what is expected of them to the smallest detail. Every man's part should contribute to the sacredness and greatness of the offering. Large gifts should be secured beforehand, and these used as an inspiration to others. The offering should not be hurried, but fraught with sacredness and dignity. The atmosphere should be filled with sincerity and expectancy. A special effort should be made to secure a gift from every member of the church. Every member should have a share, not simply for the offering's sake, but for the giver's sake also.

The country was never so prosperous before. Wealth has increased, crops have increased, enlightenment has increased, opportunities have increased, and along with it all has increased the call and need of heathen lands. More than ever before will Christ expect an increase in the offering for His great work.

The Peril of Luxury.

The wealth of Christendom is increasing at a rate that has no parallel or precedent in all human history. If Cræsus were alive to-day, he would not be ranked as a rich man, but only as a man in comfortable circumstances. The vast wealth of our time makes its possessors careful about comforts and conveniences rather than about the advancement of the interests of the Kingdom of God. The man in the parable whose fields brought forth plentifully and whose only thought was about taking his ease and eating and drinking and being merry, has a great host of followers. Wealth naturally issues in luxurious tastes; the hard and heroic are disparaged and eliminated.

Luxury affects the cause of missions in two ways. First, it keeps young men and women who have wealth or who feel that they can acquire wealth from volunteering to go where they are most needed and where they can spend their lives to the greatest advantage. They can make more money and can enjoy more of the good things of life where they are. It is seldom that a young man from a rich family or one who has hopes of being rich enters the ministry or becomes a missionary. There are honorable exceptions to this statement, but they are few and far between.

Secondly, it keeps rich people from giving to the Lord's work on a worthy scale. They need their money for other

things. They must have several homes, and go north in the summer and south in the winter; they must indulge their taste for costly apparel and costly jewels; they must have two or more cars for pleasure. When they have ministered to the lust of the flesh, the lust of the eye, and the vainglory of life, there is not much left for the Kingdom.

It is plain that one who has money needs a double portion of divine grace

that he may withstand the temptations of wealth and the luxury that inevitably follows in its train. A Christian should leave the pagan to ask, What shall I eat? or, What shall I drink? or, Where-withal shall I be clothed? It is for him to seek first the Kingdom of God and His righteousness, and to feel sure that all these things shall be added to him.

Six Reasons Why Every Church Should Contribute to Foreign Missions.

First. Because the Master calls. He has said to go, and every church must participate in the going or fail in its loyalty to Him.

Second. Because the money is greatly needed. The work is enlarging, the unentered fields are calling, the missionaries plead for funds for their work, and the decisive hour for Christianity in foreign fields has come.

Third. Because the churches need the fellowship. The churches need to be saved as well as the heathen. Only the church that *goes* is promised the blessing of the presence of Christ. A worthy part in world missions will save the churches from littleness, worldliness, and sectarianism.

Fourth. Because the Gospel is adequate to save. One needs but to see the transformations worked by the Gospel in mission lands to have his faith greatly strengthened.

Fifth. Because only through the churches and their giving will the lost world be reached. A native chief in Central Africa recently said to one of our missionaries: "White man, if you do not come and tell us the words of God, we have no opportunity."

Sixth. Because the large work of world redemption includes all Christian work in its blessed circle. Get a church deeply interested in the work of Christ in distant lands, and you will have no trouble in interesting it in every good work everywhere.

Sermon Outlines.

THE MISSIONARY CHARTER.

Matt. 28: 18-20.

1. Christ's Supreme Claim: "All power is given unto Me in heaven and in earth."
2. Christ's Supreme Command: "Go ye, therefore, and teach all nations."
3. Christ's Supreme Promise: "Lo, I am with you alway, even unto the end of the world."

LOAVES AND FISHES.

The record of feeding the five thousand is a call to see as Christ saw; to feel as He felt; to do as He did.

1. The necessities of the world.

2. The responsibilities of the Church.
3. The opportunities of the age.

WHAT MISSIONS REALLY ARE.

(1) Missions are a matter of common honesty. We are trustees of the gospel we hold, and embezzlers if we withhold it from others. (2) Missions are a matter of simple obedience. Whatever the world says of missionaries or converts, our duty is plain—to obey Christ, who unquestionably commanded us to evangelize the world. (3) Missions are a matter of national self-interest. Where we have evangelized, there we have prospered; where we have been false to our trust, trouble has befallen us.

CONTRIBUTED ARTICLES.

A New China.

HER BREAK WITH THE PAST.

A. E. CORY.

A new China! We are growing accustomed to this phraseology. It has not been hard for the man of the Occident to adjust himself to it and to repeat glibly the words, "A new China." To the man of the Orient—what a change! How difficult to think of China in the language of things new! Can a land of unwashed gods ever become new? Can a land of walls centuries old, that typify superstition, self-satisfaction, and ignorance, ever change? Can a land held with a bondage more terrible than any slavery the world has known, ever be free? These are some of the questions the men from the East ask the man from the West when he hears the words, "A new China." The East alone can answer and can explain. The East alone knows the long road China has traveled from the old to the new. She alone knows her break with the past.

A new China means a new government. It means a break with the Manchus. The cry "China for the Chinese" is no longer a dream, but a reality. The countless rebellions that have tried and failed have at last come to their fruition. The queue, the mark of bondage the conquering Manchus put upon the Chinese, has disappeared. The pension system that marked the Manchu a superior man is gone. The officialdom of the East that stood for unthinkable graft has passed. Patriotism has been born. The dragon has disappeared from China's flag, and in its place are the five bars that tell of China and her four great dependencies. What a miracle has been performed, with bloodshed so slight that we marvel as we compare her revolutions with revolutions far less gigantic in the West.

One of the forerunners of the new China has been her break with her gods. We must think in terms anew of the

land that a decade ago stoned her missionaries is now giving religious liberty by constitutional authority to her people. Temples are being used for schools. Students have beheaded gods with the cry, "The gods are dead." With all this break with the old, we must realize that false religions still thrive. These signs only mark the turning from the old. The new road China shall travel religiously no man has marked. She is at the parting of the ways. She is questioning Christian America and Christian England as to which way she shall take.

When we thought of the old China, her gods and her opium were inseparable—a land cursed with the most gigantic traffic in sin that the world has known. Diplomatic influence of the Western nations nurtured and continued the opium traffic. China was struggling to be free. As a result of the opium conference five years ago, England said to China, that if she would reduce the growth and use of opium 80 per cent in five years, England would not longer press her claims. What a demand! It seemed to be asking the impossible, yet China dared to undertake it, in order that England's power might be taken from behind the opium traffic. It was necessary to plow up vast tracts of poppy, to destroy opium joints, to burn the pipes in vast bonfires, and to behead officials who refused to carry out the opium edict. China dared, and won. The opium traffic was practically destroyed in the greater part of China in five brief years.

The education of the old China was that of memory. Her ancient books told her history, her philosophy, and of her sages and their wisdom. The long-fingernailed and much-spectacled scholar cared to know nothing of modern sciences, arts, languages, history, geography, mathematics as taught by the West. For a limited few of the male popula-

tion she had a cultural but impractical education. She has turned from this to a compulsory system of Western education for boys and girls. The new education is in its beginning, it is true, but it will be one of the great forces to make forever new this land that seemed to be forever old.

The man familiar with China of the past thinks of the Chinese doctor of the old school. The one with mashed bee-

tles, dried snake-skins, the entrails of animals, roots, and herbs of all sorts. In connection with him he must think of those scourges of cholera, smallpox, and typhus before which the Chinese doctor of the past was powerless. In his place the new China has put the modern hospital and the modern doctor. To stay her famine, she is seeing that her canals and rivers are properly dyked and controlled. This work is all being



Children of Dr. Sun Yat Sen, of China, who came to America last summer to be educated in an American university. Their father wishes them to have educational training in the United States. From left to right they are Miss Sun On, Miss Sun Yuen, Mr. Sun Fo and his bride.

carried on under the supervision of Western engineers.

With the old doctors there was the old literature that told fabulous stories of her past, that exalted her sages and gave of their teachings, but dealt not at all with modern problems. The literature and art of the old China must ever be a valuable asset and must remain to enrich the new, but the new has come. It has brought with it the newspaper and the magazine. The vast library of modern literature is rapidly being translated into the language of the East.

As the message of education has changed the intellectual conditions, so the old China that because of her superstition excluded the railroad, electric light, and telephone, is being changed as these expressions of modern civilization are being spread everywhere.

We must ask ourselves what it means to us that the new China is a fact, that the old China has broken with the past. A prominent writer on trade says that China offers the most wonderful oppor-

tunity in the world's history for modern trade. He says that the products of England, Germany, and America could all be sold in China alone if the trade of that vast population was but developed. We must pause and ask ourselves if this is the message the New China brings to the Kingdom of Christ. Should we consider the opportunities in this new land from the standpoint of trade? The New China should bring to every one of us the spirit of conquest. Dr. Sun Yat Sen said, "The two great forces in the New China are to be the Bible and Christian education." What prophetic words! What grasp of the nation's need! In the light of this challenge from China's real leader, has a nation called Christian any right to tarry and talk of trade and worldly opportunities? Is it not our duty to go forward now for God and make that China which was old in its bondage of opium, the dragon, idolatry, and sin, new in Christ Jesus our Lord?

Nankin, China.

What Is Demanded of the Church.

W. O. MOORE.

It is the duty of preachers of the gospel to declare the whole counsel of God, that souls may be turned to Christ and become thoroughly furnished unto every good work. Those brought to Christ are sadly neglected if they are not taught their duties to one another.

Christ directed His apostles to make disciples of all the nations. They vindicated their loyalty to Him by efforts such as He requested. If we are Christ's disciples, will we not have desires and efforts such as He desires us to have? If those in the church have convictions, desires, and a manner of life such as is needful to constitute them truly the disciples of Christ, they will be of those who are laboring to bring all nations—every creature—to Christ.

A lady of prominence in the church, who is quite active in church work such as is done in the Ladies' Aid Society, said, "I have not a particle of interest in

foreign missions." Others as well as myself have heard this same remark from people who profess to be Christians. Is it not strange that one who professes to be one of Christ's disciples can thus speak? Those who thus speak are akin in some respects to those who can say: "I have not a particle of interest in the Sunday-school," or, "I have not a particle of interest in the prayer-meeting;" or, "I have not a particle of interest in what should induce me to meet with God's people on the first day of the week for worship."

Those who fail to acquire an interest in the redemption of the heathen world are doing themselves a great injustice. They are failing in spiritual development that is needed to make them the lights they should be in the world. They are failing to get a joy that should be very precious to them. Jesus said: "If ye keep My commandments, ye shall abide in My love: even as I have kept

My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy be in you, and that your joy may be full." One of the commandments to the apostles and, through them, to the church is, "Go ye into all the world and make disciples of all the nations." The keeping of this commandment will bring joy to Christ, to the church, to the world. A failure

to keep this commandment should be a source of regret to every one who is remiss with respect to it.

We are happy to say that interest in those in far-away countries is on the increase. There is an increasing number of those who can say that foreign missions are no longer foreign—remote—to their thoughts and interest.

Indianapolis.

The Thakur's Child.*

DR. GEO. E. MILLER.

Under a smiling tropic night sky, a-glitter with moon and stars, lay the town of Narsingpur, and round about it the broad acres of Thakur Ganpatsingh. But the Thakur thought naught of his acres that night. He would have given the last of them for the life of his infant son tossing there on his cot in the agony of a mortal sickness. Fifty years old was the Thakur, and five times married; and Ram had given him but one son—a bonnie babe of twelve months;—and there he lay, with dread bronchitis fast robbing him of the breath of life.

The Thakur wrings his hands in despair. His relatives and visiting friends offered their distracted and non-helpful sympathy. The native medicine man makes a great show of the mysteries of his art, but it is little he knows. The child becomes unconscious for awhile, and some ground-up plaster is held under its nose. There is a reviving, and the medicine man's reputation is saved. The babe tosses and is restless. Opium is given; the restless movements cease, and the "baid's"† reputation is again saved.

But what of that wheezing and whistling in the throat? What of the ever-increasing difficulty of breathing, and that fever which burns as a furnace of fire? O, deceitful and avaricious baid, well may you try your arts in vain! This case is beyond you, and a small being hastens toward the great unknown.

But who is this who comes, speaking words of hope—of the "padre's" hospi-

tal, of the skilled sahib and his skilled assistant? A pandit has arrived from the city, and because of his coming are we able to tell this tale; for had he not come, a baby would have died for lack of help, as thousands of Indian babies do, and the "Doctor Sahib" would have been none the wiser.

"Thakur ji," says the wise man, "why not send for the sahib or his skilled assistant?" "Will it be of any use," wonders the Thakur. "Use!" exclaims the pandit. "Of course, it will be of use. Do not all the people of the city know what wonderful cures have been wrought by the sahib? Was not Durga Prashad's child sick with the same sickness as is this, the light of your life; and did not the sahib and his assistant save his life? If Your Honor is wise you will heed me and send for the sahib."

The Thakur consents, and the pandit with staff in hand gladly trudges back to the city eight miles away, and makes his plea with the doctor upon whom so much depends. But the doctor had no horse that day; so, how could he go? But a horse would be found. Yes; but if the child is so ill, bring it here, where it can be nursed. But that could not be thought of. The doctor could not set out in the sun, for he was not used to it. But the pandit persisted, and seemed sore distressed.

"Do you think," said the doctor to an assistant, "that the child really is so ill? We never can tell, you know, for these people exaggerate so." "It is hard to say," thought the assistant.

"Well, pandit," was the final answer,

*Thakur: a lord; a master.

†Baid: a medicine man.

"find me a horse, and I will go this evening."

The pandit is happy, and goes in quest of the horse; but the end of the rainbow seems nearer attainment that day than does a horse. Are there no neighbors in India? Apparently not. The pandit urges and pleads and threatens, and tells of a child sick unto death; but no neighbor can be found. O readers, what of your sophistries and empty philosophies of the East which some would put before a true, simple, and sane religion? Beautiful and dreamy mysticisms there are; but come and see what they have done for India. Come and see how the people's hearts are filled, pressed down, and running over with selfishness. And why? Simply because these dreamers and philosophers have taken no thought of the common people, have never tried to lift them up, have not set them going on the road of progress. For they have no real conception of the *true* love of God—the love of *service*. To find true service and real neighbors you must look amongst those who have been influenced by the life of the blessed Master who gave us the parable of the Good Samaritan. And I very much fear that if the perplexed pandit had not had the followers of "Yishu Masih" to fall back upon, the Thakur's baby might have died a dozen times, and none in the city would have lifted a finger to help.

As it is, there is the delay of a whole night; but early the next morning the doctor sets forth, and the pandit feels that his troubles are over. But not yet! There are many turns in an Indian lane. The native medicine man does not choose to be usurped from his place and robbed of a fat fee if he can help it. While the father and friends watch at the bedside, he writes to the pandit, saying: "The child is better. Do not bring the doctor sahib." The doctor meets the carrier half way and, reading the letter, gladly turns back. Meeting the pandit, he passes him the good news, and both go on their way rejoicing.

But what of the sick child? It is *not* better. There is a lull, to be sure; but it is the lull before the crisis. The child is quiet, but it is the helpless lethe of

opium. Death approaches ever nearer, but the father takes heart; for is not the sahib nearer? The great baid from a far-away land will make things all right when he comes.

Yes, when he comes! But what news is this! The pandit returns with an account of the letter and the sahib's turning back. And now is the Thakur angry indeed, and upbraids the medicine man for his treachery. He sends another messenger posthaste. "Tell the sahib to be sure to come," he says. "Tell him to turn back for *nothing*."

So again the doctor faces the blazing sun of the late morning, and works his way out over the rough and winding field paths to the Thakur's village. Midway he meets the native baid (fleeing from the wrath to come), passes him, and presses on—in and out of the ruts and mud, up and over the embankments of the rice-fields, across streams and over plains, with the scowling sun rising higher and glowing with an ever fiercer heat.

He has arrived. He looks down upon the child and shakes his head. Too well he knows the meaning of that labored breathing and those phlegm-filled air-passages, of those swollen lids and fever-parched lips. If God saves not the child, the day is lost.

"Thakur ji," he says, "this child is very sick indeed. I should have been here yesterday. We must pray to God if we expect this babe to live." And he prayed; and to this day that prayer is remembered. Ask them about it, and at once they launch forth into a vivid narrative of that occasion. "The sahib," they will tell you, "neither sat nor stood to pray, but he kneeled; and he said, 'O Lord, without Thy help we can do nothing. We put this child into Thy hands.' No," they will add, "he did not make himself to be some great person, as do our baidas. He was not proud. He considered himself nothing, and magnified God."

And now the fight begins; and thank God indeed for the knowledge He has given unto the children of men! and thank Him, too, for the wonderful remedies He has given us—for the nitre,

which brings the cooling perspiration from those burning pores; for the ammonia, which bolsters up the weak heart through three anxious hours of crisis; for the blessed eucalyptus tree, whose oil clears those choked bronchioles; for the mustard and hot water, which puts warmth into those cold feet and brings the blood from those oppressed and laboring lungs—and thank Him, too, for the courage to fight on till the very last minute, till the last faint ray of hope is gone! This time that ray of hope grows ever brighter and brighter. The fever subsides, the lungs clear, breathing becomes easier, the eyes open, and the child sits up in bed—saved!

What rejoicing is there in the Thakur's house! Fifty years old, and only one son; and that one nearly over the line! Well might his friends rejoice with him, and then go forth and tell of what wonderful things had been wrought in the name of God.

Out over the same tortuous trail taken by the sahib that morning, an Indian on a small country pony makes his way as the sun dips toward the evening horizon. It is Hira Lal, the doctor's valued assistant. That day at noon the sahib had sent this message to him: "The child is exceedingly ill. If you can come for a day or two, it will be a great help. There is an opportunity here for good work for the Master." The doctor seldom couched his language in the form of a command to Hira Lal. It was not necessary. Just a hint that there is distress in any quarter, and Hira Lal is there. So now he makes his way to the Thakur's house, ready to labor all night if necessary.

But his turn does not come till the next morning, when he, too, single-handed fights another battle with death. This time fever comes with burning wings, and for awhile it seems that the fruit of the labor of yesterday must be lost. But Hira Lal is able as well as ready. When nature made him, she put this label on him, "Here is a doctor." So he fights and wins; and the next day he stays, and the sick and the maimed of the village come to him. All day he

labors amongst them, until the going down of the sun.

O you scoffers and doubters of missions and the people of the East, behold Hira Lal at work—shirking not, complaining not; working because his heart is in it; curing the sick and preaching to them the "acceptable year of the Lord!" And for all this work you give him \$10 a month, and then wonder if it pays!

And now the field is won. Once again the doctor sahib comes to see the babe whom he was able to recall from the gates of death; and, wonder of wonders, he gives it *cold* water to drink—*cold* water in the time of fever! These baidis from the West certainly are strange people, who by strange and dangerous means bring healing to the afflicted! Wonders again, the child comes to the sahib's arms! But the Thakur is doubting nothing. Some may say that a caress from the sahib will bring ill luck to the child; but this sahib has brought good luck already, so let him do as he likes.

The field is won, and the doctor once more takes the winding trail for home. He leaves behind hearts filled with gratitude and praise, and he hopes he has given them some idea of the love of God and of the Savior of men. As he leaves the village he meets the medicine man coming back again.

"Where are you going?" he asks him.

"To Narsingpur."

"Why?"

"To see the child."

"Who called you?"

"The Thakur."

"That is a lie," says the doctor. "No one has called you to this place. They are angry with you. You not only could not cure the child, but you interfered with the work of those who could; and you would not stay to hear what I had to say to you, so hear it now. You knew that morning that the child was nearing death; so you ran away. *You*, who have received treatment at our hospital day after day, would kill a man's only child and think nothing of it. You are a fraud."

Thus did the doctor relieve himself of

his spleen, and the native baid passed on, wondering whom he could fleece next.

But the field is won, and the doctor can not remain angry long. He goes on his way with a light heart, and nature gives a fitting tableau for the closing scene. The sun sinks down behind the distant hills, and the splendor of its train glorifies the western sky. Then night comes, and the silver moon mounts upward in the east and smiles at the beauty of its image in the rice-fields and marshes!—fair queen of the night, with her train of attendant stars. O, there's beauty in the night, and there's soul-

enrapturing music in the song of nature's hidden minstrels! And there is a song of joy in the heart of him who has done his duty, and done it well.

Aye, the field is won. A good deed has been done and the loving Master of men held up before a wondering people. Again has the good Samaritan gone about his work of mercy, and that deed shall yield a rich fruitage down through the ages, and Thakurs yet unborn shall come to that light which first shone mid Judea's hills.

Mungeli, India.

Marrying Twenty-two Couples at Once.

MRS. L. F. JAGGARD.

Shortly after our arrival here, in the little two-roomed mud cot, the first home of the missionaries at Monieka,

twenty-two couples were united in Christian marriage by the missionary.

The dining room being small and already crowded with furniture, boxes, etc., it was thought best to keep the uninvited crowd on the outside

and to allow only one couple at a time to come in. About four of the best native preachers were invited inside.

The three windows and open door were full of dusky faces and noisy voices. It was impossible for them to feel the sacredness of the occasion. Two preachers stood in the door to keep the crowd back, but it was an impossibility. Politeness and manners heretofore have been unknown to them. Every couple wanted to be first; so, while one couple was crowding to get out, another was crowding to get in.

It is a heathen custom and also a regulation of the State that each man pay about the value of \$10 for his wife. So if the price has not been paid, the missionary can not perform the ceremony.

Of course, Christians are not permitted to sell women or to accept money in any way. A few couples were not married because the price had not all been paid. When one couple came in, the woman was angry and would neither speak to her young man or to the missionary, so they were sent away unmarried, and in a little while the bride-to-be came back angry and crying because some one had laughed at her, so proceedings were stopped to listen to her tale of woe. Another couple about fifteen and twelve years of age were sent away as only children.

It was not altogether a dress-up affair. A few couples wore their best, which was not very grand. Others were literally clothed in rags. The prevailing style for the bride's gown was a cloth consisting of about four yards of gay calico, two two-yard strips being sewed together and wrapped around the body, hanging from the chest to the ankles.

If you can imagine our mud house, with things just piled in as we unloaded them from the steamer *Oregon* two days before. For lighting there were two old-fashioned candles. For decoration, there was none. Does it not sound like a romantic wedding scene?

Monieka, Congo.



How We Live on the Tibetan Border.*

FLORA BEAL SHELTON.

Up the steep summit of my life's forenoon,
Three things I learned, three things of
precious worth,

To guide and help me down the western
slope:

I have learned how to pray, and toil, and
save;

To pray for courage to receive what comes,
Knowing what comes to be divinely sent.

To toil for universal good, since thus and
only thus

Can good come unto me.

To save by giving whatsoe'er I have

To those who have not—this alone is gain.

Johnny had gone ahead of the mission in April with the drugs and all the freight that could be spared, and had rented three rooms in two Tibetan inns for the two families. He scrubbed, and cleaned, and papered with Chinese wall-paper, and everything was as clean as he could get it. But in the other half lived a Tibetan family with their servants and slaves. There was the barn downstairs, full of yak, pigs, horses, donkeys, and piles of manure. There were no screens, no windows, but strips of wood over openings in the wall which closed with wooden doors, making it dark as a dungeon inside. Flies, heat, dirt, and threshing chaff were everywhere. Little Dorris had a spell of fever, not very severe, caused by the filth perhaps, but her "legs would n't go," she said, and that was something new for her, for they had always been able to go before. Baby Dorothy had dysentery for months and only got better in the fall.

From July 24th until December 10th we lived in this inn. Then we were able to get a house for ourselves. Mr. and Mrs. Ogden came on October 31st and lived in an inn for more than a year, when they got a house and fixed it for themselves. Glad indeed were we all when a mud palace for each family was procured, and it could be scraped

clean of manure, whitewashed, cleaned, and scrubbed. The screening taken out for the new house was used, and the glass made into windows, and the slats were cut out, and we could have light and air once more. There was quite a diminishing of dirt and smells, and we could sit under our own walnut trees, have a little garden, be clean, have a place for the babies to play, and get rid of a few germs and noises.

The houses at Batang are nearly all of two stories, with a third a kind of shed over only half the roof. The four walls are built of the yellow mud, something as concrete buildings are put up in this country, the wooden frame being filled with mud and tamped solid with round wooden "pounders;" then the frame is raised, and so on to the required height. Great round beams stand upright every few feet in the form of a square, six upright beams running one way and five the other way, with heavy crosspieces for holding the floor overhead and the heavy, flat mud-roof. The partitions are made with boards and must be placed where the upright poles are, and all grooved and driven in, as the house has to be made without nails. The doors are hung with a pivot at top and bottom, and fitted into holes made for the purpose.

This is the average house. Some are but one story, dark and filthy. Others are five stories; the lower is dark, with crude stone floors, and, as it has always been used for a barn, can not be lived in, but is used as storehouse for wood, for grain-boxes, and for hay for the horses and cows. The family lives on the second floor. In our house the courtyard was a cesspool of filthy water and the ground floor one foot deep in manure. It was dug and scraped and cleaned and scrubbed; the courtyard was filled with stones and dirt. Whitewash made the walls of mud all white. It *did* smell nice and clean. Then the big clay stove was knocked to pieces and carried out of the prospective bedroom, some floor was put in, and the black crosspoles

*An extract from Mrs. Shelton's fascinating book, "Sunshine and Shadow on the Tibetan Border;" published by the Foreign Society; 50 cents, postpaid.

above ceiled, to keep the clay and bugs from falling on our beds. The floors were scalded and scraped, and scalded and scraped again. The walls were papered with Chinese paper a bit like light-brown wrapping paper, and we were about ready to "move home."

Furniture was scarce, as the Chinese half-breed carpenters had to be taught how to make it. But we had a small table or two, one small folding rocking-chair, our beds of wooden frames corded with yak-hide strings, our own dishes, and a small cookstove brought from Shanghai. We were all well and happy to be alone in the greatest haven that can be had on the mission field—a home.

We bought two cows and had our own milk and butter. We had bought milk, but it was so dirty, as they have no strainers and never wash their own hands or the cow. At first we used their butter, but had to cook it and strain out the hairs, etc., and it was n't very good. They do n't wash the churns, either, so the butter does not smell very fresh; no salt is used in it, and the cakes are patted out with the bare hands. Salt is used in their "butter tea," but it is such dirty stuff, dried and swept up on the top of the mud-houses, that we refine all that we use.

The lights commonly used are pitch-pine slivers of wood. Sometimes they use butter lamps, but these are more often burned in front of their idols, as most of the people are too poor to afford butter to burn. We use candles and have a bit of kerosene for photographic work and to use on state occasions, like Christmas time and Fourth of July.

Sugar, coffee, soap, candles, medicine, tea, and anything in the line of stores must be procured in Chungking or Shanghai, and we estimate these just about cost their weight in silver by the time they reach us. It takes from five to six months to send an order and have the goods returned to us from Shanghai. The Tibetans do not raise vegetables, caring only for the grain. The Chinese located here have small gardens, and during the first year we could buy from them a few onion tops, cabbage, turnips, and an occasional carrot. We had cab-

bage in various forms that first winter. We had it creamed and boiled and fried, in kraut cold and hot, and in Chinese fashion. I don't think cabbage and turnips very good, either. We had a few messes of potatoes the size of marbles. In the fall, when the yak are just off the grass, we get some good beef; but in the winter, when they are about starved, it is difficult to eat yak-meat at all. We can get pork, also, but as the pigs eat very little besides the filth from the streets, and look as if they had just recovered from a good squeezing between rollers, and are so poor that they have to be "blowed up" (which the Chinese do by blowing them up from one of the feet) before they can be scraped, the meat is n't as satisfactory as it might be.

However, the next year we were not so badly off, for we had sent home for seeds, and our gardens were a precious thing to us, I can tell you. We have now just the same vegetables as you do in America, except watermelons, and they do n't mature. Fruit is the thing we miss the most. We have nothing but peaches and grapes. I tried to make peach jelly, but it would n't "jell." For breakfast food we can not get "Post Toasties" and "Kellogg's Corn Flakes," but we have rice sometimes and cooked tsamba with sugar and cream, and eggs, as we have our own chickens, a bit like the American leghorns. Tibetan eggs, when bought, have an uncanny way of popping and sending forth an odor, as bad eggs are supposed to be bought and sold. Like as not they have taken them from under the hens when two weeks had passed; I suppose they consider them meaty and wholesome!

The flour is out, and more must be made to-day. The big box is unlocked, and Tsuden, the servant, takes a bushel of wheat to the stream, washes it, skims off the chaff and unfinished grains, carries it to the top of the flat roof, and spreads it out on matting to dry. He stays near, keeping the droves of English sparrows from eating it all up. He then picks out the little stones and pebbles, as it has all been threshed out with flails on the flat mud-roof and swept up



Immense Tibetan Buddhist prayer drum or wheel, five days' journey north of Batang, our Tibetan mission station. It is in the doorway of a great temple and has a handle on it, so that any one can turn it. Pilgrims and local worshipers step in and whirl the drum. It contains millions of prayers. Every revolution is supposed to give utterance to all the prayers contained. The more prayers uttered, the more merit. The man standing is six feet tall. A little bell hangs at the top, which rings every time the drum revolves.

with the small brooms of weeds, dirt as well as wheat. Now he carries it to the water-mill and the flour is made by grinding the wheat between two mill-stones. This way it is fairly clean, but lacks whiteness and the springy quality of home flour.

Of course, we have to teach them to wash dishes, as they have never seen a plate, cup, glass, or a knife and fork, and a dishrag might be used as a pocket-handkerchief or washcloth, and the dish-pan for a foot-tub, as the Chinese so often do. The Tibetan has a wooden bowl, which he carries in the front of his gown, and licking it clean is his way of washing it, after which he wipes it on his sleeves and puts it into his gown

until he is ready to use it again. This is the only food implement he knows about.

Wash-pans and soap were things unknown to the Tibetans until the coming of the Chinese, who take civilization in a way and of their own with them. Floors have to be scrubbed and scalded twice a week, unless we wish to be crowded out by inhabitants smaller than ourselves.

Finally everything was kept pretty well out but the rats. It seemed impossible to get the boards of the floor and the ceiling and the mud-walls close enough to keep them from dancing jigs in the wash-pan and chewing the wall-paper.

The Secret of Missionary Interest.

D. M. STEARNS, D.D., PASTOR OF THE CHURCH OF THE ATONEMENT,
GERMANTOWN, PA.

"Power belongeth unto God!"—Psalm 62: 11.

"Thine, O Lord, is the power."—1 Chron. 29: 11.

"It is God who worketh."—Phil. 2: 13.

MISSIONARY GIFTS.

In *Men and Missions* for May, 1912, the offerings from my own congregation were stated as averaging per member \$25 to congregational expenses and \$69 to missions for the past six years. I have been twenty years with this congregation, during which time they have given to missions up to October 1, 1912, the sum of over \$113,700. For fourteen years past they have averaged \$6,770 per year, and for the last six years \$8,272 per year, while the current expenses of the church are never over \$3,000 a year. This without missionary committee or organization of any kind, or any personal solicitation, but simply by the presentation of the opportunity, more or less, at all services, and by letters from different parts of the field from week to week at every midweek service.

EXPLAINING THE RESULTS.

In reply to a request for some light upon how this is accomplished, I here-

with give all that I am able to state of the reasons for the unusual missionary interest of my church and Bible classes. I believe it to be the blessing of the Lord upon His work, done in His way, in the power of the Holy Spirit. Contrast it with the comparatively meager results of great effort, even though well organized, and judge for yourself. Is it not an illustration of Prov. 10: 22, R. V. margin, "The blessing of the Lord, it maketh rich, and toil addeth nothing thereto?"

THE POWER OF GOD FOR THE PLANS OF GOD.

Some one has said that the power of God can only be known in connection with work according to His plan. Without in any way judging or misjudging others, it is my conviction that the following testimony is true concerning His plan for me.

I have been an ordained pastor for over thirty-two years, and have firmly held and taught the Deity of Christ, His vicarious atonement, His present ministry of intercession, His coming again to set up a kingdom of peace and righteousness on this earth, with a righteous Israel as the earthly center; and all the

other great truths included in, or associated with, these.

For the first ten years of my ministry the missionary spirit did not control me as it has for the past twenty or more; but note how God has honored His Word and an understanding of His purpose to gather in this age from all nations the body of Christ, the church; that so He may send Jesus Christ again to close this age, and restore all things which He has spoken by the mouth of all His holy prophets since the world began.

As truly as the Lord gave Moses the plan of the tabernacle, and David the plan of the temple (Ex. 25:9, 40; 1 Chron. 28:12, 19), leaving no room for suggestions, or improvements, or modifications of any kind from them, so has He as plainly told us His plan for subduing this world to Himself, and making it a new earth, wherein dwelleth righteousness, when nations shall learn war no more, and the Lord Jesus Christ shall be King of kings and Lord of lords. He has also told us His purpose in this present age, and how we may be of use to Him in gathering from all nations a people for His name, His body the church, that He may receive His Eve to Himself, and with her subdue all things unto Him in the next age, when Israel shall have become a righteous nation in their own land, and His witnesses to all nations, filling the earth with the fruit of the Spirit.

THE CHURCH'S MISSION.

To know the Lord, and to make Him known, is the one only thing that we are here for, and to qualify us for that He has given us His Word and His Spirit. When subject to the Teacher and His one text-book, we may expect to become somewhat proficient disciples, but not otherwise. Bible study and missions are, therefore, the calling of every believer, and we may expect a realization of 2 Chron. 16:9 and a fulfillment of Jer. 33:3 when we aim to walk worthy of our calling. The so-called social element in church-life, including entertainments, lectures, suppers and all that is associated with what the late Dr.

A. J. Gordon was wont to call "the cooking-stove apostasy," is in no sense a part of our calling, and seems to me as much out of place as amusements would have been on the *Titanic*, after it appeared as if she must go down. Our Lord saw people as lost, and He came to save them, not to entertain or amuse them. When His people are willing to see with His eyes, and live His life, there will be no occasion to work up a missionary interest in the churches, for His heart of compassion in us will crowd out all but the preaching of the Gospel of God concerning His Son, Jesus Christ our Lord, and Matt. 6:33 will be fulfilled to such as thus seek to hasten His Kingdom.

MANY CALLED, FEW CHOSEN.

Many are called, but few are willing to be His very own, separated wholly unto Him, in this matter of serving the living God, and waiting for His Son from heaven, while seeking to complete the church, and bring to pass the fulfillment of 1 Thess. 4:16-18. Few seem willing to separate from all the schemes to reform and uplift that which can neither be reformed nor uplifted, a world lying in the wicked one, and give themselves to the one business of saving souls by the blood of Jesus Christ.

During this present age, since our Lord's rejection as Israel's Messiah, and the consequent postponement of His Kingdom till His return, He has sent the Holy Spirit to testify to His resurrection and ascension, and present priesthood, and to gather to Himself all the "whosoever" who will come to Him, that they may with Him share His glory when He shall come again. To gather these living stones for the temple now being builded (Eph. 2:19-22; 1 Peter 2:3-10), is the present occupation of all true believers, and anything that does not tend to this we should have neither time nor inclination for. For nearly forty years these truths have held me with ever-increasing power, and in the last twenty-three years have resulted in \$620,851.76, up to December 31, 1911, to help gather the "whosoever"

from all the earth. This year (1912) has increased that amount to December 1st over \$51,770.

A MISSIONARY PASTOR.

A missionary pastor will make a missionary church, and efforts to obtain money in worldly ways are never necessary, nor in order. Our current expenses are easily met, and there is no indebtedness except that of helping to give the Gospel to all the world, that the church may be completed.

Let any minister honor God by believing His Word and walking with Him in His plan, and I believe he will see God working in and through him.

Not many are called upon to take part in great movements, but if some other pastors with small congregations shall be encouraged by this testimony to let God use them as He desires to do, and contentedly abide with Him and for Him, they also will be able to bear testimony to His faithfulness and His power. —*Men and Missions.*

The Dynamics of a Single Sentence.

CRAYTON S. BROOKS.

"Go ye into all the world and preach the gospel to the whole creation." (Mark 16: 15.)

Napoleon Bonaparte once said, "I search in vain in history to find a parallel to Jesus Christ or anything which can approach the Gospel." If this be true, then it is not strange that in this incomparable Gospel and spoken by this One without a parallel we should find the most remarkable sentence ever uttered. Neither is it strange nor paradoxical that Christ's last command is of paramount importance. His life, from the Bethlehem manger to the throne in glory, is one magnificent ascending climax. Many commandments gave He, but of necessity the one great command He had to reserve to the last. With divine majesty, speaking as one having authority, He uttered many wonderful sentences, fraught with truth, new, strange, startling; but the one sentence of greatest dynamic power is His last command.

POSSIBILITY.

The sentence is the statement of a gigantic task. Remembering the vast multitude, their ignorance, the insuperable barriers; remembering the eleven, their lack of education, position, and money, this was a great task. If delivered to the Roman Empire, and every subject a loyal servant of Jesus, it would still have been a great task. With millions of men and billions of wealth on

the side of Jesus, there are those who to-day still cry, "Impossible!" There was then, therefore, and is now, something splendid for every Christian to do. In the college of Christ you may become proficient, but you can not graduate.

In it is undoubtedly the divine inference that the task is possible. The command exhibits and declares the adaptability of the gospel. It appeals to those in Jerusalem, Antioch, Rome, London, America, everywhere, and interests peasants and kings, children and philosophers. "My word shall not return unto Me void." Christ sends no one on useless, fruitless errands. The command carries with it the divine promise that the great work can be done.

This command declares the scope of the religion of Jesus. It is limitless, all but infinite in its scope. It comprehends the greatest task, it describes the highest service, which brings to the human heart the most joyous reward men may claim this side of heaven.

It emphasizes the thing preached—the gospel. It contains a provision to prevent division. It also contains a cure for division. It is narrow enough for all mankind to stand upon.

NECESSITY OF THIS COMMAND.

Did it ever occur to you to inquire what would have happened if this sentence had not been spoken? Bewilderment would have followed for the apostles. They would have gone back for-

ever to their fishing smacks and former occupations. They would have had no knowledge of what use to make of the wonderful life they had known. Their minds as yet had never comprehended the world-wide use of these things. Jewish exclusiveness forbids the thought. They were still groping in darkness.

The kingdom would never have been built. Here is their command to go and build. This command furnishes the expansion for the scheme of redemption. Without it there would have been no crumbling of the old systems; no meeting and fusing of old thought and feeling into the all-conquering power given in the New Testament, felt everywhere in our present civilization. Instead but only have had one more Hebrew Prophet, greater than the others; but only a Jewish Savior, if a savior at all. The Church of Christ would never have been born, and Christianity would have perished in Palestine. This sentence is the dynamics of the Gospel.

The New Testament could not have been written.

What of the result as it is? The peoples are enlightened. The universality of the Gospel is at once understood. The Gospel in all its fullness is proclaimed to the whole creation. The New Testament was given to the world, the Book of all books. The civilized world as known to these men was Christianized in three centuries. Forces were set in motion that have astonished the world.

THE SUPREME WORD.

To the church to-day this sentence is the supreme command. To the sinner, Christ could say, "Repent." To the ignorant He says, "Take My yoke upon you and learn of Me." The unbelieving are commanded to "believe on the Lord Jesus Christ." The penitent believer is commanded to "arise and be baptized." To Christians, having done all these things, this command is supreme and paramount. It is the *ne plus ultra* of Christianity. There is no more beyond. It does not mean foreign missions or American missions, nor State nor county

nor local work, but all of these. It means world-wide evangelism.

Do you wonder why I speak of the dynamics of a single sentence? Never were words spoken which have wrought wonders like these. The Gospel ran quickly to the limits of the Roman Empire, but this one sentence has made ours an era of worldwide missions. Cicero was the greatest of Roman orators. What is his influence to-day? How few read or quote him! Demosthenes spoke the polished tongue of the Greeks more eloquently than all others. What oration of his lives as a moving force among men? What single papal bull is worth mentioning now? What is now accomplished by Aristotle's philosophy, or Webster's orations, or Napoleon's commands, or the writings of Julius Cæsar?

This one sentence has unlocked the gates of hermit nations, battered down massive walls, leaped over mountains, sent men across unknown seas to lands unexplored, converted howling wildernesses into smiling fields and perfumed gardens. The church lives according to its obedience to this command.

WONDERFUL RESULTS.

Columbus read in Holy Writ that the ends of the earth should be united under the banner of the Redeemer. He saw a wonderful vision. He saw pagan nations brought into touch with Christian Europe. "Absurd!" they said, but it is coming true. "God moves in a mysterious way His wonders to perform." America, his discovery, is destined to be the light that shall illuminate the world. It was God's plan.

Prince Albert used to say, "Find out God's plan in your day and generation, and fall promptly into your place in that divine plan. Under the influence of this last command the nineteenth century was one of discovery, invention, investigation, reform, revolution, reconstruction. Before its irresistible onward march dynasties have crumbled, walls of partition have been broken down, empires have been converted into kingdoms, kingdoms into republics, and the priceless boon of liberty has been given to the "great common people." Ancient dogmas and false

theories have been exploded; millions of human slaves have been emancipated, and millions of darkened and captive minds have found light and liberty. Travel has been made swift and safe; communication with every part of the globe has become instantaneous; distance has been annihilated; books, magazines and newspapers flood the earth, and the nations of the earth have become one great family. In this era, in which the isolation of any people is impossible, the world's barbarism must disappear. The Man of Galilee has knocked at the door of heathendom, and it has been opened unto Him. In a single century this sentence has brought more than half the people of the earth within reach of modern Christian civilization. Much remains to be done, but by the authority of this command it will be done.

The English language, the most forcible, pliable, expressive tongue spoken on earth, will become the world's language; the Anglo-Saxon race, now leading the world, will within this new century give to its people the liberty of the fathers, the brotherhood of man, the Fatherhood of God. Society will be regenerated; the earth will be cleansed from the sweat of oppression, and the vomit of vice and the blood of violence will cry out no more from earth to heaven.

THE CRISIS HOUR.

In obedience to this command from our King, I call upon you Christians of America to do all in your power to hasten that happy day when there will be realized, amid the diversity of earth's people, "a blessed unity more glorious

than that which binds the sun and countless constellations." Then will come the glad consummation for which the ages have waited, which prophets have foreseen and of which the poets have sung; for which the good have longed and labored, and martyrs have bled and died; for which angels have prayed and the Infinite God has wrought, the "one far-off divine event to which the whole creation moves."

Take a wide survey of the world to-day. No figure so colossal as that of the person of Christ can be seen through all the centuries. Even distance does not diminish its proportion nor dim its glory. No book so colossal in its grandeur ever challenged the admiration of even the wisest and best of men as the Bible. No fact so colossal as Christianity has ever attracted the wondering gaze of men; it fills the world's horizon to-day. The foremost nations of the earth are not only Christian, but Protestant. No sentence so colossal was ever spoken or written as this from Jesus, recorded in the Bible the active principle, the dynamics of Christianity, "Go ye into all the world and preach the Gospel to every creature."

For its truth and power, for its beneficent effects upon the race during the past year and through the centuries, for the earthly happiness it will unfold in the future, and for those eternal hopes it now inspires, which shall find full fruition in the happy land, let us this day give our humble, reverent, united thanks in the name of the Divine Author, the Lord Jesus Christ.

Portsmouth, Ohio.

World-Missions and Local Power for the Church.

A. D. HARMON.

The plan on which God has laid out the work of redemption is the whole world. Every Scripture that touches the scope of a Christian's work invariably makes the field the whole world. In its truest sense there is no Jerusalem gospel. It is a world-gospel.

Since God has laid out the plan of

redemption on the scale of the whole world, and has pledged His eternal power to the accomplishment of that work, there is but one way to get the power of God in the local field, and that is by setting the energies of the local church to solving the divine problem, which is the world for Christ.

This is not only the logical deduction from the premises, but it is true to experience. The church that has the greatest capacity for work locally is the one that is engaged in the problem of world-missions.

God has never promised to assist in the localizing of His gospel. He has promised all the potentialities of heaven to universalize His gospel. It is in the universalizing that localizing takes place.

The churches that are vital forces locally are those whose lines go out to the ends of the earth. God is not a part of anything small as touching redemption.

He puts His ban upon the o-missionary church by getting out of it. The invariable fate of such churches is senile gangrene and death.

No church or individual is too small or weak to excuse itself from an offering to Foreign Missions unless that individual or that church wishes to eliminate God.

No church or preacher ever made a greater mistake than by deciding to conserve resources by not taking the offering.

Omaha, Neb.

Why Should We Celebrate David Livingstone.*

C. SILVESTER HORNE, M. A., M. P., LONDON, ENGLAND.

Not because he lies within Westminster Abbey, perhaps the only ordained Congregational minister who rests within those walls. We are not prouder of Livingstone's honored grave than of the dishonored graves of other and older Independents. Honored and dishonored alike have gone down in history as the champions of freedom and the foes of oppression. But this man drew no sword and fired no shot. He fought and won his desperate battle against immeasurable odds with the sword of the Spirit, which is the Word of God.

IDEALS OF SACRIFICE AND SERVICE.

We celebrate his fame for many reasons. It is good in these days of wasting luxury to emphasize the noble product of a simple, poor, and pious home, where there were more sacrifices than shillings, and where education had to be fought for and saved for and stinted for; where it was accounted a greater prize to buy a book than see a football match, and

where the extension of the Kingdom of God was a far more real and intense interest than what was "on" at a theater. It is worth remembering that no home life and no home training can ever be narrow where the vision includes God and humanity, and where the governing ideals are of sacrifice and service, not for one land only, but for the world.

POWER OF A SURRENDERED LIFE.

It is good to remember, also, what fateful destinies may rest upon a single decision for Christ. The decision on which the liberation of millions and the evangelization of a continent depended was made within the atmosphere of a very small independent church. It was just the heart-whole decision of loyalty to the Savior which is the highest choice any of us can ever make, and the best thing any of us can ever do. It will be no purpose of ours to deny, or to disguise, the effects produced upon him by other influences in the course of his eventful and adventurous life. But nobody who reads his life-story can doubt for a moment that this first, deep, memorable decision made Livingstone. This it was that gave us Livingstone as we know him. It was that Lord and Leader to whom he gave himself in his young manhood; and to whom, in the silence of that hut at Ilala, he surrendered his soul.

* March 16th is the one hundredth anniversary of David Livingstone. Throughout Christendom his memory will be celebrated. Around this celebration has been outlined the greatest missionary educational campaign the church has ever known. It is planned for every department of church-life. Write the Foreign Society for illustrated announcement.

A SINGLE AIM.

On his gravestone, in the Abbey, he is commemorated as "Missionary, Traveler, and Philanthropist." We do not understand that he began as a missionary and ended as a philanthropist, or that there was a time when he was merely a traveler and nothing more, but it is right to put the word missionary first; for he was that always and everywhere. There were those who would have persuaded him to put his missionary work into the background, and on the principle of art for art's sake, science for science's sake, would have had him a discoverer and geographer and a botanist, simply for the sake of these things. But he would not do it. He was a man of many interests, but a single aim. He was a citizen of many worlds, but only as a citizen of the Kingdom of God. He told his scientific friends in England before his last great journeys that he could only "feel in the way of duty" if he went out as a missionary. The cap he wore might be a consul's cap, but the head under it was thinking out the strategy of a Christian campaign; and the heart that lies buried at the foot of Lake Bangweolo burned and glowed with the love of Christ and of Christ's "other sheep."

HE DISCOVERED THE AFRICAN.

He was a great discoverer—not so much because he discovered great areas of Central Africa, as because he discovered the African; discovered the virtues that were scornfully denied by those who valued the African only as a chattel and a beast of burden. It was Livingstone who, by his death as well as by his life, showed to all the world the devotion, the fidelity, the honor, the heroism of which the native Africans were capable. It was Livingstone who inspired the greatest chapter in the history of that continent, which was not when forced labor built the Pyramids, but when voluntary labor, inspired by purest love, carried his body and all his personal

property one thousand miles from Ilala to the coast.

THE GREATEST PURITAN TRAVELER.

Livingstone is of us. He is one of our unperishable names. Thomas Hughes called him the greatest Puritan traveler. That is what he was. Through the whole marvelous pilgrimage, from Blantyre to Ilala, that is what he was. Time and thought simplified his creed and strengthened his faith. Honor and Fame sat lightly on him. His heart was set on the supreme values. The world was hot and cold towards him, as its custom is; reserving its acclamations for the achievements that mattered least, and its criticisms for the endeavors that mattered most; becoming his eulogist when he discovered a lake, and his detractor when he championed the slave; pronouncing his science magnificent and his humanity deplorable. Governments were willing to do everything if he would explore rivers, and nothing if he persisted in rescuing the oppressed. Geographers asked for maps: they did not want to hear about men. "Tell us," they cried, "about the river systems, not about the slave system." But this man, thank God! was a Puritan, and knew how to put first things into the first place, and make religion and humanity supreme. It was not to solve the problem of the Nile, or complete the circuit of the inland lake that he endured incredible fatigues, marching with bleeding feet and slackening strength through swamp and forest, and across the blistering plains. It was primarily to end a colored oppression, to save perishing and suffering humanity, and to preach the Gospel, in which he well knew lies the only permanent guarantee of human freedom.

That is why we must celebrate Livingstone. That is why we must think again of the vast problems of Africa in the light of the life and death of the man who loved her peoples as no other man has ever done, and whose heart lies buried in her soil.

Striking Paragraphs on Giving.

BY JOSIAH STRONG.

Most Christian men need to discover that they are not proprietors, apportioning their own, but simply trustees or managers of God's property.

* *

Has not the hour come for the church to live and teach the doctrine of God's Word touching possessions? If the church should do this it would involve a reformation scarcely less important in its results than the great reformation of the sixteenth century.

* *

The door of opportunity is open in all the earth; organization has been completed, languages learned, the Scriptures translated, and now the triumph of the Kingdom awaits only the exercise of the power committed to the church, but which she refuses to put forth. If she is to keep step with the majestic march of Divine Providence, the church must consecrate the power which is in money.

* *

Many churches are never taught that the consecration of all our property to God is no more optional than the practice of justice, or chastity, or any other duty. Most Christians leave their giving to mere impulse. They give something or nothing, much or little, as they feel like it. They might as well try to live a Christian life and be honest or not, as they feel like it.

* *

Does one-tenth belong to God? Then ten tenths are His. He did not one-tenth create us, and we nine-tenths create ourselves. He did not one-tenth redeem us, and we nine-tenths redeem ourselves. If His claim to a part is good, His claim to the whole is equally good. His ownership is no joint affair. We are not in partnership with Him. All that we are and have is utterly His, and His only.

* *

If every man did his duty, gave according to his ability, there would be abundant provision for all Christian and philanthropic work, and substance left

for the patronage of art. But not one man in a hundred is doing his duty; hence those who appreciate the necessities of Christian work must fill the breach and they are not at liberty to make expenditures which otherwise would be wholly justifiable.

* *

It is the duty of some men to make a great deal of money. God has given to them the money-making talent; and it is as wrong to bury that talent as to bury the talent for preaching. But let a man beware! The power in money is something awful. It is more dangerous than dynamite. If a Christian grows rich, it should be with fear and trembling lest the deceitfulness of riches undo him.

* *

Christians generally hold that God has a thoroughly real claim on some portion of their income, possibly a tenth, more likely no definite proportion; but some small part they acknowledge belongs to Him, and they hold themselves in duty bound to use it for Him. This low and un-Christian view has sprung apparently from a misconception of the Old Testament doctrine of tithes. God did not, for the surrender of a part, renounce all claim to the remainder. The Jew was taught, in language most explicit and oft-repeated, that he and all he had belonged absolutely to God.

* *

The law of tithes was given when the race was in its childhood and the relations of money to the Kingdom of God were radically different from what they are now. The Israelite was not held responsible for the conversion of the world. The Jew was simply required to make provision for his own worship. Palestine was his world, and his kindred the race; but under the Christian dispensation the world is our country and the race our kindred. The needs of the world to-day are boundless; hence every man's obligation to supply that need in the full measure of his ability.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Missionaries Leslie Wolfe, Dr. W. N. Lemmon, and J. B. Daugherty, Manila, P. I., report fifty-three baptisms during the month of November. Of this number twenty-six were baptized in the Central Chapel, Manila, and the rest in outlying sections.

Miss Emma Lyon has been in China now for twenty years. On the twentieth anniversary of her arrival the young women and girls in the Woman's College surprised her with a reception and with numerous gifts. Miss Lyon has done a monumental work in China for the girls and women of that great land.

J. B. Daugherty is taking up a work that needed him badly, and he is just the man for the place. The provincial work in which he is engaged needs a man on the field to hold the work together and instruct the workers and to have a general oversight of the work. The Filipinos need nurture and admonition. Another man like Captain Daugherty for the north of the island would do a great work. The immediate, crying need, however, is better and more equipment for the men already there. With proper facilities with which to work a man can double and triple himself and produce a better quality of work also.

O. J. Grainger, Mungeli, India, says: "I have just returned from Jubbulpore, where I gave a series of addresses at the convention of Indian Christians and where I attended the conference of Christians called together by John R. Mott. We received great benefit from Dr. Mott's conference. I spent two weeks visiting our stations and auditing accounts. The missionaries here are all working hard and accomplishing much good, but we need more direct evan-

gelistic work. In Mungeli I have baptized in the last six months nineteen persons, and more are ready for baptism. These must be trained and taught; especially do the women need attention."

Dr. L. B. Kline, Vigan, P. I., says: "The medical work here is being greatly blessed. We have been busy from the first day. The natives would hardly give me time to unpack. I did three operations this morning. One was performed on an old bamboo cot in the wood and store room. Another was done on the boards torn from my freight box and covered with paper. Of course this is only temporary. An operating table is on the way." Dr. Kline and family reached Manila on the 6th of October. They remained there five weeks that Dr. Kline might take the Philippine medical examination. After the examination they set sail for Vigan. Dr. Kline is very much impressed with the work on the islands.

M. B. Madden, Osaka, Japan, writes: "We have had four baptisms in our work since the last report. One of these is the wife of a soldier who received from the Emperor a decoration of the fourth class on account of good service both in Japan-China and Russo-Japan wars. The officer himself is studying the Bible and is a very humble-minded man, although his life has been in connection with the army. Another one is a student in the commercial college. One young man is a student of the medical college. He is from a well-to-do family, and when he graduates he will be at home in one of our out-stations and will be of great aid to the work in all that country. Another man is a public school teacher here in the city, who has a family. These people have very much encouraged all the Christians, especially the young teacher and his wife."

Letters from the Field.

CHINA.

THE RIGHT USE OF MONEY.

W. R. HUNT.

Chinese history records nothing more intensely practical in regard to the use and

abuse of money than the ethics in action of one of the illustrious rulers of a former dynasty. It was the Golden Age of China's history. In days of stress and famine the king excelled in benevolence. He ordered wise economies in the palace and utilized the resources of the land. He regarded the

treasuries of the realm as held in stewardship for the betterment of the masses. At a great crisis in the affairs of the State he caused hundreds of gilded idols to be removed from their shrines and molded and minted into money, and then sent the coin around doing good. Horace Bushnell wrote: "There is one more revival needed among the churches—a revival of Christian giving. When that revival comes, the Kingdom of God will come in a day."

INDIA.

A HINDU AT WORSHIP.

DR. MARY T. M'GAVRAN.

The other day we were sitting out in the sun in front of the hospital, just a half dozen women getting thawed out after a raw morning. Suddenly Narbadia, a Hindu in-patient, said, "Look, Miss Sahib," and there on the bank of the little lake near us was a man bowing his head to the ground at the foot of a peepal tree. Again and again he touched the roots of the tree with his forehead. No one spoke, but all watched him at his worship. Then, softly to herself this Hindi woman said, "At the feet of Jesus, at the feet of Jesus." Still no one spoke, and after a little we all went about our work again. It is as the Hindi woman said, that "in the name of Jesus every knee should bow, and every tongue confess."

ANOTHER DAMOH NEED.

MRS. W. B. ALEXANDER.

We in Damoh have one need which surely will appeal to some. This particular thing we need badly. The need is none the less that we have needed it so long; none the less that it is so simple a thing. In connection with the Boys' Orphanage here we have a farm, where we raise wheat, rice, potatoes, peanuts, garden truck, and various other things. Back of the farm is a hilly "jungle," full of wild pigs that are very fond of wheat, rice, potatoes, peanuts, garden truck, and various other things, and since there is no barrier between them and our cultivated fields and gardens, very naturally they make nightly raids upon our growing crops. This means that if we are to reap anything from what we have sown, large numbers of boys must spend their nights watching the fields. Needless to say, they are good for nothing in school or work-shop the

next day. There are several very serious evils resulting from this system which we can not discuss now, but the one thing we would mention is that since "boys will be boys" even in India, the manager of the Orphanage himself must get out at night to see that the fields are properly guarded and to see what the boys are doing.

We hear men in every mission complaining because they must spend so much time and energy in clerical work when they would be out among the people as *spiritual* leaders, and every mission is making a wise effort to lift as much as possible of this burden from their missionaries. In Damoh we have the case of a man who was sent to India to preach the gospel, and who is eager to do so, but who must spend a large amount of time and energy in driving pigs out of a wheat field, and all for lack of a wire fence.

Friends, do you consider it a paying investment? If you are a *sentimental* giver, you will not be greatly moved by this "plain, unvarnished tale." Fencing is not in my line, so I can not tell you what it will cost to complete the farm fence, but I do know that if the farm belonged to any individual American farmer there would be a fence. Can not some one get this fence for Damoh, and give Mr. Rioch a chance to use his talents in a different channel?

H. A. Eicher: "Our high school hockey team won the Hockey Challenge Cup in a hockey tournament at Hoshangabad, the capital of this district, two weeks ago. Eight teams entered the tournament, including police teams, city teams, and high school teams, so the contest was strong. One of the contesting teams had won a cup in another tournament, but our team gained a clean victory over that one. The hardest fought victory was the one over the Hoshangabad police force. This victory gives prominence to our school, which we greatly appreciate. If we shall be fortunate enough to hold it through two more tournaments, it will become the permanent possession of our school. It is a beautiful silver cup or urn, washed on the inside with gold, and mounted on a polished base of shisham wood. The price of the cup is \$25. The mid-year examinations are just over. The results in general are not very good; however, the examinations were intentionally made hard to keep back the less hopeful ones and stir up all to more earnest work. Several changes of teachers in a

few of the classes also caused no little disadvantage, owing to sickness among the teachers and a couple of resignations and employment of new teachers. However, it is encouraging to see the Christian boys well up in the classes, a few of them passing well at the head or near the head of their classes."

JAPAN.

"EVANGELIZING IN JAPAN."

CLARENCE F. M'CALL.

One of the most blessed evangelist meetings I have seen in Japan has recently closed. Mr. T. Mitani, of the Japan Evangelistic



Band, did the preaching, and the blessing came largely through him, because he is a man who knows God and loves Him and places His honor and glory above all else. We were out together two weeks. I will not attempt to cover the whole meeting, but rather give some of

the points of greatest interest.

The first night was spent in Shinjo, where two good meetings were held in connection with the of Mr. Matsukawa, who is working for the railroad men along the line. The last meeting of the tour was held here, at which time more than one hundred railroad men listened to the words of Life. The second night found us at the village of Fujishima, where the people listened well. In the Bible study after-meeting every one was blessed. Then it is that the blessing always comes. All those who are simply curious have returned to their homes, and only those who are really interested gather on the mats for the "inner circle" talk. To-night as we prayed we could hear a new voice saying "Amen" now and then in no mistaken notes. It was the voice of a splendid young lady school-teacher who was heeding the voice of the Master who by this Spirit was leading her unto Himself. Two young men with well-used Bibles heard the Word gladly and returned to their homes encouraged to seek further. Pray for this beginning.

JOY OF CONVERSIONS.

For five nights we preached in Tsurugao, where a church is already established. Here, too, a very earnest, honest young

man, a teacher, who had been an inquirer for a year, came to the point of decision, taking Jesus Christ as his Lord and Master and Savior. Oh, the joy of it all, and the seeming impossibility! This was how it came about. The after-meeting was over, and only those whose hearts were really burning with love had remained behind, talking here and there in little groups about the church. This young man was asking Mitani San some questions—surely he was coming. Every one felt it. Instinctively we all bowed our heads just where we were. I can almost hear him now as he begins his first prayer to the one true, living God. How can a man whose fathers for generations have prayed to heathen gods utter the first word? Only you who have seen it know just what it means. By the power and mercy and blessing of God, is all the explanation we can or need to give. It's all so, and we give God the glory. Here, too, the pastor of the church was greatly blessed, coming each day to the hotel for two hours of Bible study with Mitani San. When we were ready to leave he came, saying: "How would it be for me to go with you to the next place? I'll see to my boarding while there. I must hear all of this Bible teaching I can." And so he went and continued his daily Bible study, giving him in all nine days with Mitani San. Here at Sakata the church was greatly blessed, and something like a dozen inquirers expressed the desire to study further.

PLAIN PREACHING.

We spent three days at Sakata and then moved on from town to town toward Akita. God's power was especially felt in Honjo. Here a mother who knew enough of Christ twenty years ago to accept Him, and a daughter, now about twenty years of age, are always at church. In the afternoon I called, as I often do, and for the first time met the father—an old, seasoned samurai type. Yes, he knew something of Christianity. It was something like the old samurai teaching, very much the same. Well, I urged him to come out to church. He came. Mitani San spoke on sin—national and individual—by all odds the strongest message I have ever heard in Japan. Of sin he spoke with awful conviction, and of Christ as the remedy. I have so often heard people say that Japanese can't understand what is meant when you talk about their being sinners. In fact one of my evangelists told me when I asked if a certain candidate for baptism had been told the necessity for repentance, etc., "Oh,

we will explain that to him after he comes into the church." Well, I could n't see that this preacher was leaving anything along that line to explain later. I expected the old samurai to get up and leave the house. I myself felt a bit like the pastor in whose church Jonathan Edwards was once preaching. As he gave them some vivid picture of the misery of those condemned to eternal death the pastor reached over and pulled his coat-tail, saying, "Brother Edwards, do have pity on the dear people." But Mitani San would give no quarter, and to my surprise this man and daughter remained to the after-meeting. I thought, "Well, now he will lighten up a bit;" but what should he do but ask that we open our Bibles at Romans 3: 10, and he began to read, "There is none righteous; no, not one; . . . there is none that doeth good; no, not so much as one." I confess I was quite sure he had better not bear down quite so heavy. But he did not feel that way. When he had finished he said we would pray. Then he asked that those who wished special prayer would hold up their hands. No such timid sign was necessary for our samurai friend. He spoke out so all could hear, "Please pray for me;" then came the daughter's request. Mitani San called on me to pray. It's not easy to pray in this difficult language; but when God's power is being manifested it's infinitely easier than at other times. I prayed, and then he called on this interesting and honest seeker after God to pray. His reply was that he knew no prayer words or forms. He was told to pray simply what was in his heart, and this is about what he said: "O God, of myself I am insufficient; make me a righteous man." Then the daughter prayed. I shall not see these dear people for another month, but I ask especially that all who read may pray that the good seed may not be snatched away. This is a very influential family, and one that can be a mighty power for God if truly converted. Mitani San is a fearless, godly Bible preacher.

Pray that the Lord of the harvest may send forth many more of his kind!

Akita, Japan.

NOTES FROM JAPAN.

Mrs. Cora C. McCall, of Japan, writes: "We are so happy over the coming of Miss Garst, who seems to be a perfect fit in Akita. She is entering into the work not only with enthusiasm, but with an understanding that most new missionaries can not have. It is wonderful to us, who

worked so desperately at first to get a start with the language, to see the ease with which she takes hold of it. It seems to be so with all those who have spent their childhood here, and we rejoice that we have one among us.

"Miss Armbruster and her Bible woman start to-morrow for a ten days' trip to Tsurugaoka and vicinity. That work is very much on our hearts and is such an opportunity. In his monthly report the Tsurugaoka pastor had only one item in the space allowed for requests for prayer, and that was his oft-repeated one for a resident missionary. It is an immense district—two towns of more than 25,000 people, and dozens of smaller towns and villages, with no missionary of any society. Our work was started there many years ago, and other missions have so far granted it to us as our field, but the railroad will soon go through and the need will call loudly to other missions to enter. How can we talk of entering cities where a dozen societies now have work, when such a field as this is calling to us? The expense and difficulty, especially during the cold weather, limit the visit of the Akita missionaries to four or five a year, and the young pastors feel greatly the need of such help as a resident missionary could give.

"Mr. McCall recently made a tour of the entire district and returned more than ever convinced of Japan's need of Christ and the necessity of presenting His claims *at once*. He converses constantly with his fellow-passengers on trains and bashas (coaches), and several told him that not one person in one hundred here has any real, sound religious faith, whatever may be his religious traditions and habits.

"AMONG CENTRAL AFRICAN TRIBES."

A BIG ORDER TO HELP THE OFFERING.

Dear Brethren: Please send me (100) one hundred copies of Brother Corey's book "Among Central African Tribes," and I will remit as soon as I receive the bill. I should like to have them by next Sunday if possible. It is a great book, and should be a great help to the March Offering. I simply spoke of it and showed the book Sunday morning, and one hundred desired it.

GEO. A. MILLER.

Washington, D. C.

NOTE.—The Society is printing the second edition of this book.

SUNDAY-SCHOOL DEPARTMENT.

Monthly Missionary Programs for Sunday-Schools, On David Livingstone.

To be used in the Sunday-school one Sunday in each month in the opening exercises of the school.

For the first three missionary programs for 1913 there will be used three stories from the life of David Livingstone. These will culminate in a brief program on David Livingstone in March, and the unveiling of the portrait of this great pioneer missionary to Africa. This portrait will be furnished free to the schools using the monthly missionary programs and desiring to frame the picture for the Sunday-school walls.

MARCH MISSIONARY PROGRAM.

III. DAVID LIVINGSTONE, THE MAN WHO STAYED BY HIS JOB.

To be used preferably on March 16th, as Livingstone's Anniversary is March 19th.

How many like to see a procession? Of course, we all do. I want to tell you of a procession different from any you ever saw. This procession was formed at Zanzibar, a place on the eastern coast of Africa. It was not a large procession—there were only 192 men in it. The men did not carry swords, or torches, or canes, as in many of our processions. Only a few of the men carried guns. But most of them carried great, heavy bundles on their shoulders, and there were scores of horses and donkeys that bore loads upon their backs—bales, boats, boxes, and food. It was a strange procession. And stranger still was the reason for this procession. It was going to march into the interior of the great continent of Africa to find David Livingstone. He had not been heard of for years. No one knew where he was. Some thought he was dead. The owner of the New York *Herald* decided to find out where he was, if he was still alive. So he sent Henry M. Stanley with this strange procession into Africa to find Livingstone. The procession traveled day after day for almost a year before

the lost missionary was found. Many of Stanley's men died of fever, he himself was sick again and again; his little procession was attacked by savages, and many of his men left him and went back home. But he engaged new men and pressed on. By and by he met two black men who spoke English. You can imagine how excited Stanley was and how he hurried on, for he was a thousand miles from a place where the people spoke English, and there could be but one man in that country from whom the African men could have learned it. That man was David Livingstone.

What a meeting that was! As Stanley marched into the village at the head of his procession, David Livingstone stepped out from his hut and started to meet him. As they clasped hands, Stanley said, "I thank God, Doctor, I have been permitted to see you." Livingstone answered, "I feel thankful that I am here to welcome you." Can you imagine how glad Livingstone was to see a white face again and talk with a civilized man? Stanley told him he had come to find him and bring him back home. Livingstone was worn out and sick; he had not seen his children for years, and the people at home wanted to give him high honors. "Come home and rest," said Stanley; "you have done enough." "No," replied the great missionary, "I can not go until my work is done." So back to his work he went, back to the marshes and hot plains, back to the fever and the discomforts, to do the work that God had called him to do. Can you imagine greater heroism than that? Stanley was not a Christian when he went to Africa, but he was converted by Livingstone's life as he saw it day by day. This is what Stanley thought of Livingstone: "For four months and four days I lived with him in the same hut, or the same boat, or the same tent, and I never found a fault with him." And this was the man who refused to

come home to comfort and pleasure, but chose to stay in the wilds of Africa because he believed God had called him.

Livingstone died in his hut at Ilala in East Africa in 1873. His companions found him dead by his bed. He was on his knees and had no doubt been praying for Africa.

David Livingstone was born March 19, 1813; so we are celebrating his one hundredth anniversary. This morning we are going to unveil the portrait of Livingstone, the great missionary to Africa.

UNVEILING OF LIVINGSTONE'S PORTRAIT.

Suggestions.—An easel holding the portrait of David Livingstone should be placed near the center of the platform. Plants and flowers should be placed so as to conceal the frame of the easel. The portrait may be draped with white cloth or, better, with a Christian flag. The cloth or flag should be so arranged that it can be easily moved aside at the proper time.

Immediately after the telling of the story the first eight bars of "The Son of God goes forth to war" should be played. During this music the Junior Department should rise in their places or come to the platform, and the five Juniors on the platform group themselves near the Livingstone portrait. Then all the Juniors should sing together the Memory Hymn. At the fourth line—"Who follows in His train?"—two of the group should unveil the portrait.

THE SON OF GOD GOES FORTH TO WAR.

MEMORY HYMN.

To be sung from memory by the Junior Department.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain.
Who patient bears His cross below,
He follows in His train.

A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.
They climb'd the steep ascent of heaven,
Through peril, toil, and pain,
O God, to us may grace be given
To follow in their train.

Prayer for Africa and its missionaries.

SUNDAY-SCHOOL MISSIONARY PRAYER CYCLE FOR MARCH.

These topics are to be used in the prayer-service in the opening exercise of the Sunday-school each Sunday.

March 2. The Native Evangelists in Africa. In our mission in the Congo in Central Africa there are nearly two hundred native teachers and evangelists who go everywhere through the forest villages preaching the news of Christ to the ignorant people. They need our prayers that they may be faithful in their work and that they may be successful in leading many of their people to Christ. Many of them are in danger of the dreaded sleeping-sickness disease. Some are persecuted by the native Catholics. These evangelists have only been Christians a few years, but they all love to tell others the story of Christ. Pray that all Africa may soon be able to hear of Christ through native evangelists.

March 9. The College of Missions. In Indianapolis, conducted by the Christian Woman's Board of Missions, is a college for the training of missionaries. Professor C. T. Paul is the president of this school. Here many young people who have taken their college courses are getting special instruction for work in mission fields. Pray for the teachers and pupils that the college may be used greatly for the saving of the world.

March 16. David Livingstone Centenary Day. This is the Sunday all over the world being celebrated in the churches and Sunday-schools as the one hundredth anniversary of David Livingstone's birth. He was the great African pioneer missionary who gave up his life for that needy land. To-day there will be an unveiling of his picture in the school and a Livingstone exercise. Pray that the day may prove a great blessing

throughout the Christian world. Pray also for Africa, the land Livingstone opened to the gospel.

March 23. South America. Here is a great country very near to us that has been sadly neglected in missionary work. It has a population of sixty million. Most of these people are very ignorant Romanists and know little about the real meaning of the gospel.

March 30. The Medical Missionary Work. There is no medical science in lands where Christ has not been

preached. The heathen people practice witchcraft and incantation for the healing of disease. The suffering in these countries is beyond description. The sick people have no relief. The medical missionaries are to the people much as Christ was to the people of Palestine. Their work is almost miraculous to the suffering natives. The hospitals and dispensaries are a great means of preaching the gospel. Through kind ministrations to the body the heart is open to the truth.

YOUNG PEOPLE'S DEPARTMENT.

A NEW INVESTMENT FOR THE ENDEAVOR SOCIETIES.

BOYS' SCHOOL AT LOTUMBE, AFRICA.

One of the most pressing and worthy needs in our African work is a suitable schoolhouse and dormitory for the one hundred school boys at Lotumbe, Africa. The two buildings can be built for \$1,500. At the present time some sheds are being used for classrooms, and the boys are boarding and sleeping in some mud huts.

Secretary Corey, who visited the Congo Mission this summer, writes as follows concerning the jungle boys of this school:

"Seven of these jungle lads at Lotumbe, who had walked and canoed 200

miles through the forest for teaching and baptism, gave me a good-bye message I can never forget. They said: 'Go back to the white man's country, where the people know of God, and tell them that there are many thousands of our villages where the people have never heard of God. Tell them that their great need is calling, calling, calling to the white man for God—He is their only opportunity.' I can see the earnest faces of these black boys of the jungle yet, as they piteously pleaded for 'teachers of God.'"

In the celebration of the Centenary of the great David Livingstone what more appropriate thing could the Endeavorers do than to make possible this school for the boys of Africa?

Only Begun.*

The Foreign Christian Missionary Society is one of the most conspicuous and successful expressions of the highest and noblest purposes and impulses of the people known as Disciples. With a single-hearted devotion to its assigned task, it has splendidly moved upward to its present place of efficient service. It is the organized form of a great people carry-

ing out a divine command. Through it every member of every church may efficiently and economically preach the gospel to the whole creation. Its task is only begun. Its greatest achievements lie yet in the future, when every church is in line and every member enlisted in the most glorious undertaking committed to the hands and hearts of men.

W. P. BENTLEY.

* Mr. Bentley was in the service of Foreign Society in China.

Berkeley, Cal.